

ADVENTIST REVIEW

OUR FIELD

AND SABBATH HERALD.

"Here is the patience of the Saints: Here are they that keep the commandments of God and the Faith of Jesus." Rev. 14:12.

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THE LORD IS AT HAND.

BY MARY E. INMAN.

How solemn the time we have fallen upon!

'Tis the day of God's preparation.

The coming of Jesus is hastening on,

He is coming to bring us salvation.

He will bring rest and peace to each weary soul

Now harassed by grievous temptations;

No wave of distress can over us roll

In the city of many foundations.

'Tis faithfulness now that will give us a home

In that city of heavenly splendor;

In just a short time our Redeemer will come,

The reward of our working to render.

O, then will we look up to heaven above,

And hail him as our great Defender,

The one for whose coming we've waited in love,

Who hath loved us with love true and tender!

Keart, Mich.

The Sermon.

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

THE PATH OF PROGRESS.*

BY MRS. E. G. WHITE.

TEXT: "And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly-kindness; and to brotherly-kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Pet. 1:5-11.

The apostle has presented before us the importance of making continual advancement in the Christian life. There is no excuse for our lack of spiritual understanding. The successive steps in the path of progress are stated in the exhortation of the text, and we must take these steps if we fulfill the requirement of God, and become fitted for the heavenly courts. The work of progress is not left wholly dependent on our weak human efforts; but as we endeavor to walk in the footsteps of the Redeemer, divine strength will be imparted, that the righteousness of the law may be fulfilled in us. Help has been laid upon One who is mighty to save, and as we strive to add these virtues, he will multiply grace, according to our need, from his own divine sufficiency.

Faith is the first round in the ladder of ad-

vancement. Without faith it is impossible to please God. But many stop on this round, and never ascend higher. They seem to think that when they have professed Christ, when their names are on the church record, their work is completed. Faith is essential; but the inspired word says, "Add to your faith, virtue." Those who are seeking for eternal life, and a home in the kingdom of God, must lay for their character-building the foundation of virtue. Jesus must be the chief corner-stone. The things that defile the soul must be banished from the mind and life. When temptations are presented, they must be resisted in the strength of Christ. The virtue of the spotless Lamb of God must be woven into the character till the soul can stand in its integrity. "Submit yourselves therefore to God. Resist the Devil, and he will flee from you."

The young Christian will have severe tests and temptations. Satan will not permit you to leave his banner of darkness to march under the blood-stained banner of Prince Immanuel, without making an effort to retain you in his service. He will present every attraction to cause you to leave the narrow road that leads to eternal life; but you must stand like a faithful soldier of the Lord Jesus Christ. Joseph is an example of how the youth may stand unspotted, amid the evil of the world, and add to their faith, virtue. Though a captive in a strange land, far from the restraints of home, he kept the fear of God before him, and when he was sorely tempted to indulge in evil, he exclaimed, "How then can I do this great wickedness, and sin against God?" The grace of God enabled him to resist the tempter. He was cast into prison, because of his steadfastness of purpose to keep the commandments of God. But prison walls could not shut out the light of Heaven's favor, nor hinder his advancement in the divine life; for "the Lord was with Joseph, and showed him mercy." And the Lord will be with every soul who adds the precious grace of virtue, and who fears to transgress the law of Heaven.

Joseph did not complain at his lot, nor question why the Lord permitted him to suffer for righteousness' sake. He did not allow any cloud of despondency to settle upon his heart. He believed in God, and patiently waited for his salvation. He determined that this affliction should serve as an occasion to glorify God and benefit his associates. He did not cease his efforts toward perfection of character. He forgot his sorrow in seeking to lighten the sorrows of others, and the prisoners saw that the Lord was with Joseph. When he had borne the proving of the furnace, the Lord brought him out of the gloomy cell, and exalted him to a position next to the king of Egypt. Those who honor God will be honored by him.

Had Joseph wavered and fallen under the first temptation, his strength would have been insufficient for the second test. It is important that we do not take a wrong step in any direction; for it is very unprofitable to us. Whatever it may cost you, add to your faith, virtue. The greatest earthly loss will prove eternal gain if this is accomplished. If we use our powers unwisely, for the gratification of sinful desires, we cannot attain to the exaltation of character to which God would have us attain. We rob God of the service we should render, and fail to accomplish the good that we owe to our fellow-men. If we give ourselves to Christ, he will become our helper. Poor

and sinful and dependent, he will wash us in his own blood, put his Spirit within us, and make us to reflect his image.

[Every moment of our lives is intensely real, and charged with solemn responsibilities. Ignorance will be no excuse for lack of spiritual understanding and attainment; for we are exhorted to add to virtue, knowledge.] Many are very ignorant of Bible truth, and they do not realize the duty and necessity of becoming intelligent Christians. The disciples learned of Jesus, and men perceived the benefits of his association and service, as they saw the change in these men. [The uncultured fishermen became men of refinement and ability; and the lessons that they were privileged to learn are written for our admonition and instruction. We are invited to become learners in the school of Christ. We need to acquire all the knowledge possible.] We cannot afford to be ignorant of the things that pertain to our eternal welfare. If all would cease gossip and evil communication, devoting the time to contemplation of Christ and the plan of salvation, they would add the knowledge essential to a growth in grace. We are to add knowledge from "whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." God wants us to understand why he has placed us in the world, and given us the sacred burden of life to bear. He would have us develop the faculties of mind and body, that we may be a blessing to those around us, and that his glory may be reflected from us to the world. It is not his will that our powers should be bound up in torpid stupidity and ignorance. "God is light, and in him is no darkness at all."

And to knowledge, temperance." This is the third step in the path toward perfection of character. On every side there is indulgence and dissipation, and the result is degeneration and corruption. The inhabitants of our earth are depreciating in mental, moral, and physical power, because of the intemperate habits of society. Appetite, passion, and love of display are carrying the multitudes into the greatest excesses and extravagance. Temptations present themselves on every hand, not only in places of vice, but also in the homes of our land. Our tables are spread with little regard for health or morality, and the cravings of perverted appetite are indulged, to the detriment of physical and mental strength. [The people of God must take an opposite course from the world. They must take up the warfare against these sinful practices, deny appetite, and keep the lower nature in subjection.] Said the great apostle, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway."

[God has given us the fruits and grains of the earth for food, that we might have uncovered blood, calm nerves, and clear minds.] [The stimulating diet and drink of this day are not conducive to the best state of health. Tea, coffee, and tobacco are all stimulating, and contain poisons. They are not only unnecessary, but harmful, and should be discarded if we would add to knowledge, temperance.] We should live by "every word that proceedeth out of the mouth of God." [It is for us to "search the Scriptures," and bring our habits into harmony with the instruction of the Bible.] We are admonished, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."

"And to temperance, patience." The need of

becoming temperate is made manifest as we try to take this step. It is next to an impossibility for an intemperate person to be patient. We should make decided efforts to be on the right side in every matter. We are on a battle ground, and Satan is striving for our souls. No impatient man or woman will ever enter into the courts of heaven. We must not allow the natural feelings to control our judgment. Many are quickly irritated, and their words are sharp and bitter. They wound the hearts of those about them, and make it apparent that the Spirit of Christ is not abiding in their souls. The grace of Christ will bring the peace of God into your homes; but many who profess the truth, do not seem to realize that it is an essential part of religion to become meek and lowly, tender-hearted and forbearing.

Is there anything desirable in impatience? The loud, harsh complaint, the fretful, fault-finding spirit, are evidences of a narrow, conceited mind. Impatience brings strife and accusation and sorrow; but patience pours the balm of peace and love into the experiences of the home life. When we exercise the precious grace of patience toward others, they will reflect our spirit, and we shall gather with Christ. Patience will seek for unity in the church, in the family, and in the community. This grace must be woven into our lives. Every one should mount this round of progress, and add to faith, virtue, and temperance, the grace of patience.

"And to patience, godliness." Godliness is the fruit of Christian character. If we abide in the Vine, we shall bear the fruits of the Spirit. The life of the Vine will manifest itself through the branches. We must have a close and intimate connection with heaven, if we bear the grace of godliness. Jesus must be a guest in our homes, a member of our households, if we reflect his image and show that we are sons and daughters of the Most High. Religion is a beautiful thing in the home. If the Lord abides with us, we shall feel that we are members of Christ's family in heaven. We shall realize that angels are watching us, and our manners will be gentle and forbearing. We shall be fitting up for an entrance into the courts of heaven, by cultivating courtesy and godliness. Our conversation will be holy, and our thoughts will be upon heavenly things.

Enoch walked with God. He honored God in every affair of life. In his home and in his business, he inquired, "Will this be acceptable to the Lord?" And by remembering God, and following his counsel, he was transformed in character, and became a godly man, whose ways pleased the Lord. We are exhorted to add to godliness, brotherly kindness. O how much we need to take this step, to add this quality to our characters! In many of our homes there is a hard, combative spirit manifested. Critical words and unkind actions are offensive to God. Dictatorial commands and haughty, overbearing manners are not acceptable to Heaven. The reason there are so many differences existing between brethren is that they have failed to add brotherly kindness. We should have that love for others that Christ has had for us. A man is estimated at his true value by the Lord of heaven. If he is unkind in his earthly home, he is unfit for the heavenly home. If he will have his own way, no matter whom it grieves, he would not be content in heaven, unless he could rule there. The love of Christ must control our hearts, and the peace of God will abide in our homes. Seek God with a broken and contrite spirit, and you will be melted with compassion toward your brethren. You will be prepared to add to brotherly kindness, charity, or love. Without charity we will become "as sounding brass, or a tinkling cymbal." Our highest professions are hollow and insincere; but "love is the fulfilling of the law." We shall be found wanting, if we do not add charity that suffereth long and is kind; that vaunteth not itself, that seeketh not her own.

Will it make us miserable to follow this plan of Christian progression?—No. It will bring heaven nearer to us. We may have the sweet peace and consolation of God in doing this work. These steps will take us into the atmosphere of heaven; for as God sees his children seeking to carry out his instruction in their habits and thoughts, he multiplies grace, and gives them that wisdom that cometh down from above, that is "first pure, then peaceable, gentle, and easy to be entreated, full of

mercy and good fruits." "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall."

Our Contributors.

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

THE EVANGELICAL DENOMINATION AND THE SABBATH.

BY J. S. SHROCK.

It is a solemn thing to live, especially in the light of the fact that we must all give account of ourselves to God; and how grateful ought we to be that a merciful God has revealed his will to us sin-cursed mortals. His will is a discerner of the thoughts and intents of the heart, and is expressed in words sharper than a two-edged sword. Hence, how essential to salvation that our works, thoughts, and even intents of the heart, be in harmony with his supreme will. Says Christ, "What is written in the law? how readest thou? Luke 10:26. This sentiment is pure, unadulterated Christian teaching.

But how different is the professed teaching of Christ of to-day! And what confusion, what Babylon! Here is a denomination styling itself "Evangelical." But how blind and confused on some of the cardinal principles of truth! "Thy word is truth." What says the word in regard to God's holy Sabbath? and how well do this people agree with the word and with themselves? Man and the Sabbath are closely related, and that, too, by right: "The Sabbath was made for man." Mark 2:27. In 1879 Rev. D. B. Byers wrote a small treatise on this subject. In 1886 Rev. H. Stetzel favored the public with a work on the same subject, and quite recently "R. M." discussed the question in the columns of the *Messenger*, their church organ. Speaking of the institution of the Sabbath in Eden, Mr. B. says:—

The Sabbath of creation week was the first day of Adam's time.

With this agree the words of Mr. S., but Mr. M. introduces himself by saying:—

According to the records we have, Adam's first day was God's last working-day. We might find ground for an argument here, but that is not the object of this article; I want to state nothing but facts as I find them, and leave the rest to the candid reader.

They all agree, however, that God's last working day became the "Jewish Sabbath"; but strange as it may seem, they all base their argument on the definite day on which the exodus occurred. But how well they agree on this, the reader will see:—

Mr. B.—"The children of Israel were delivered from bondage on Saturday?"

Mr. M.—"It is generally believed that the exodus began on the sixth day of the week, our Friday."

Mr. S.—"We find that the fifteenth day of Abib, or Thursday, . . . is the time of the exodus of Israel, as established by astronomical calculations."

Such speculation, we would think, would not be very edifying to the common people; but strange to say, they "love to have it so." Jer. 5:30, 31; 6:16. But, where do they profess to find the evidence for the alleged change in the Sabbath?—In Exodus 16. But what a perversion of the word! "On the sixth day they gathered twice as much bread, two omers for one man: and . . . to-morrow [not to-day] is the rest of the holy Sabbath unto the Lord." "So the people rested on the seventh day." Verses 22, 23, 30. Coming to the new dispensation, they argue that the Sabbath was changed back again to the original seventh day. Thus Mr. S. concludes:—

The Christian Sabbath day, or Sunday, was, up to the time of the morning of the resurrection of Jesus Christ, the first day of the week, according to the Mosaic arrangement of weeks, and is, therefore, thus called in the New Testament; but afterward, according to the original plan of week-days, it was the seventh; for by this plan all the days of the week again came into their original position. Monday being the first, and counting from Monday, will make Saturday the sixth day, placing it again into its old position; and the original Sabbath is the seventh day, with-

out any change of time whatever. Thus it becomes clear that then and there Saturday lost its position as a Sabbath day forever.

This, however, nullifies or rather contradicts the teaching of their own catechism which recognizes Sunday as the first day and not as the seventh. But the New Testament in the most positive terms stamps such a claim as false and unfounded. Every reference to Sunday subsequent to the resurrection of Christ, styles it as the "first day," and not as the seventh. Every inspired writer referring to the seventh day, or Saturday, knows it by its heaven-born title—the "Sabbath"—with the exception of John in Rev. 1:10, where he simply says "the Lord's day," which in a special sense it is. It was God's resting upon that day that made it a Sabbath, and not man's. Gen. 2:2, 3; Ex. 16:23; 20:8-11.

But feeling the weakness of their cause, they make a flourish on Col. 2:16, 17, as though they believe it matters not whether we keep any particular day, or, in fact, whether we keep any day at all. They, however, do not believe such a theory, themselves. Rev. C. K. Fehr, P. E., as reported, expressed himself thus:—

You can rest six days in the week if you like, but Sunday you have got to keep.

Their own catechism, after quoting the fourth commandment (Ex. 20:8-11), proceeds thus:—

Has then this fourth commandment the same divine importance as the rest of the ten commandments?

Ans.—By all means. It has the same divine importance as each of the other holy ten commandments.

In Matt. 5:18, 19, we read: "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least [shall have no space or no place] in the kingdom of heaven." James 2:10 says: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." The reader will please observe what stress is laid on the proper observance of the fourth commandment; virtually saying that whoever fails to keep this commandment is guilty of breaking the whole law, and shall have no "space" in the kingdom of heaven.

Notwithstanding all this, Mr. Stetzel, in speaking of those who endeavor to keep holy the seventh day, makes use of the following uncharitable language:—

They cannot keep the Jewish Sabbath lawfully, and the Christian Sabbath they will not keep, thereby making themselves deplorable Sabbath day breakers, who appear in sheep's clothing. Only impudent hypocrites and falsifiers of God's word can so far debase themselves as to condemn those who will not, and cannot conscientiously keep the Jewish Sabbath in fellowship with them.

And yet in the face of all this, they teach in all their Sunday-schools that the fourth commandment is for all men and for all times; and be it remembered that that commandment declares that "the seventh day is the Sabbath of the Lord thy God." But why such confusion? Why such contradictions? The prophet Ezekiel will explain. He represents such false teachers as feasting on God's bounties until they have their fill, and the rest they will trample under foot. They will even step into God's crystal stream of truth, and foul it with their feet. Eze. 24:19. "Her priests have violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from my Sabbaths, and I am profaned among them." Eze. 22:26.

Dear reader, "how readest thou?" "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14. Yes, "if thou wilt enter into life, keep the commandments." "And why call ye me, Lord, Lord, and do not the things which I say?" Matt. 19:17; Luke 6:46.

Allentown, Pa.

NATIONAL REFORM.

BY ELD. R. F. COTTRELL.

THE *Christian Statesman* of Jan. 19, has much to say, as usual, in favor of Sunday laws. Among the expressions found in its columns is this:—

Any defensible ground of Sabbath observance must include the Round Top of Sinai. We must occupy and

fortify the position, that God's authority, as well as man's, is back of the Sabbath, commending it not to reason only, but to conscience also.

What has the voice from Sinai to say about the Sunday which they wish to compel men to observe as a Sabbath?—Nothing whatever, only to make it one of "the six laboring days." These men have set at naught the Sabbath commanded at Sinai, and the people are becoming too well apprised of the fact ever to be urged by conscience to observe the Sunday; and this is the very reason why State laws are demanded to enforce an institution which the law of God never did, and never can enforce.

I quote again:—

As to the Jews, let them remember that the only nations who have not robbed and mobbed them are the nations that make them close their shops on the first day of the week, that the people may learn lessons of justice.

What kind of lessons of justice are the Jews taught by robbing them of one-sixth part of their time in which to get an honest living? This is not robbery, is it? This shows what sort of justice the so-called National Reformers intend to mete out to all who observe the Sabbath of God commanded at Sinai, and who do not accept of the change of that law made by the "man of sin." It is strange that at this day and age men will have the effrontery to pretend that the commandment given at Sinai enforces the keeping of Sunday, the rival of the Sabbath of the Lord!

A SHORT TALK WITH A BAPTIST.

BY W. A. COLCORD.

LOOKING over the Baptist Church Manual, which contains their "Declaration of Faith," I find something that has a semblance of inconsistency in it, and perhaps may be of interest to the Baptists, at least in the way of suggesting the necessity of a revision of the groundwork of their faith, if they have not already felt such need.

Under Article XII. of the above-named work, I find the following:—

We believe that the law of God is the eternal and unchangeable rule of his moral government.

Under Article XV. I find this declaration:—

We believe that the first day of the week is the Lord's day, or Christian Sabbath.

Now I wish to ask my Baptist brother, how he can believe both of these articles at the same time. Perhaps if I should question him a little, we might ascertain whether or not such a thing is possible.

Ques.—First, then, you say you believe the first day of the week is the Lord's day, or the Christian Sabbath, do you not?

Ans.—Yes, sir.

Ques.—Do you believe the first day of the week, the Lord's day, or the Christian Sabbath, is the seventh day?

Ans.—No, sir; certainly not.

Ques.—Then you must believe that the law of God has either been changed or abolished, do you not; for that says the seventh day is the Sabbath?

Ans.—Yes, sir; I presume one or the other must be true.

Ques.—Well, which do you believe is true?

Ans.—I believe that it has been changed.

Ques.—Very well, then, I want to ask you how you can believe the twelfth article of your faith, which says, "We believe that the law of God is the . . . unchangeable rule of his moral government"? How can that which is unchangeable be changed?

Ans.—Well, I guess I shall have to take that back, and say that it has been abolished.

Ques.—So you think it has been abolished. Then I want to know again how you can believe that twelfth article of faith, which says, "We believe that the law of God is the eternal . . . rule of his moral government." How can that which is eternal be abolished?

Ans.—Well, I hardly know about that twelfth article.

That is just it, my brother. To be consistent you will have to do one of two things. If you wish to keep the first day of the week, you will have to give up that twelfth article, and avow that the eternal and unchangeable God has an ephemeral and changeable law, which itself is not very consistent; or else give up that fifteenth article, quit keeping Sunday, and observe God's holy Sabbath, the seventh day of the week. To hold on to both is an impossibility. Which will you do?

THE CROSSING.

BY S. O. JAMES.

"They shall run like the lightnings." Nah. 2:4.
"BEWARE OF THE CARS!" was written in black,
The letters were large and plain;
On a board they were posted, beside the track,
To warn of the coming train.

And then I restrained my faithful steed,
And pondered them o'er and o'er,
Till I started back at the whistle's scream
And the ponderous engine's roar.

And, oh! I confess I was struck with awe
As that train went thundering by;
For it seemed a harbinger of the train
That shall come from out the sky.

What mighty forces were there displayed!
What power for good or ill!
And I thought again of the heavenly train
With a joyful, solemn thrill.

But woe to the foolish, puny man
Who dares to obstruct its way;
He is crushed as the insect, 'neath your feet,
That lives but a single day;

Or he that would basely steal his ride
By a false, presumptuous claim,—
He is "climbing up some other way,"
And is presently brought to shame.

"Beware of the cars!" my skeptic friend,
In this closing gospel day;
You must not presume that the train will stop
For your straws that are in the way.

And a word to you, my formal friend;
You may speak the Conductor's name,
But that is not the important end,
It will cost you just the same.

So get your ticket by faith and works,
Take the gospel train in time;
And when that glorious transfer comes,
You may go to a better clime.

"EPISTLES OF CHRIST."

BY A. SMITH.

SAID the apostle Paul, "We are made a spectacle unto the world, and to angels, and to men." 1 Cor. 4:9. And again, "Ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." 2 Cor. 3:3. The professed followers of Christ are closely watched by the world. The temper, the levity or sobriety, the cheerfulness or moroseness of a Christian are closely scrutinized. Whether in the sanctuary or in the street, at home in the family, or out in society, a professed follower of Christ will not escape criticism. In buying or selling, it is noticed whether greed or equity is manifested. In trading commodities or live stock, deception, if practiced, will sooner or later be found out, destroying confidence in the Christian character of the individual, and bringing a reproach upon the cause of God with which he claims a connection.

The Christian professor may go on the market, and attempt to drive a sharp bargain with some humble farmer to whom he supposes himself unknown, for a load of wood or hay, or other farm produce; but not unlikely the farmer knows the professor, has heard his fervent prayers for, and appeals to, sinners, and has desired to converse with him privately about his soul's salvation. But his haggling in deal has raised a barrier between them that can never be broken down but by confession, nor washed away but by tears; unremoved, it may at last cause some soul to wail from the lake of fire, "But for your unchristian conduct, I might have been saved."

If these things are true of laymen, how much more so of the minister of the gospel. He is known sometimes by thousands who to him as individuals are perfect strangers; and he cannot be sure of walking anywhere among men without coming in contact with individuals by whom he is recognized, and who are hungering for the bread of life of which God has made his ambassador a dispenser. How terrible for the minister to be off his guard at such a time! Even though the outward conduct, so far as human vision is concerned, may be correct, there is yet a fragrance of hidden character that attends the Christian minister, exerting its influence wherever he mingles with the children of men.

If there have been blots and stains made upon

the fair page of Christian character, they would better be washed away before the record goes in before the assizes of heaven, for final scrutiny and decision. "The blood of Jesus Christ his Son cleanseth us from all sin." Page after page of character is being written day by day, and the heavenly amanuensis omits no details. Does Satan rejoice and angels weep as they read the plainly written lines, or does Jesus approve and praise?

THE BINDING OF SATAN.

BY GEO. B. THOMPSON.

THE doctrine of the world's conversion and temporal millennium of a thousand years is extensively taught and generally believed at the present time. From the various pulpits of the land, scores of ministers are promulgating it to a deluded people. When evidence is produced, showing unmistakably that the consummation of all things earthly is just impending, this siren voice is heard, crying "peace, peace." Under its soothing influence, the world falls asleep in the cradle of carnal security. Satan is thus successful in his work. The second coming of Christ takes them unawares, and everlasting destruction is visited upon them. 1 Thess. 5:1-5.

No scripture is relied upon by the votaries of this dogma with greater confidence than Rev. 20:1-6. Here they appear to think that their belief is securely entrenched, and behind its massive and impregnable walls its opponents dare not venture. The application of this scripture is placed a thousand years prior to the second coming of Christ, and during that time Satan will be bound, thus rendering him unable to tempt the people. The inhabitants of earth being free from the enticements of Satan, will cease to do evil. Sin will no longer exist. Every creature will ascribe praise to the Redeemer for a thousand years; then Jesus will come and translate his people from off the earth.

Such a doctrine does injustice to mankind, and violence to the Bible, and involves many absurdities. Ever since the creation, God has permitted the Devil to tempt man. At no time has this fiend been absolutely bound. As a result of his nefarious work, multiplied thousands are reserved as fuel for the fire of the last great day. Then would it not be injustice in God to allow those living on the earth a thousand years previous to the ending of probation, to live free from any temptations, and thus be enabled to gain eternal life on easier terms than any of their ancestors? God deals the same with all. "I am the Lord, I change not." Then, again, if this view be correct, why would God loose Satan at the end of this time, when all are righteous and obedient, and permit him to seduce them from their allegiance to him? Why does he not keep him chained to all eternity? Would not the act of loosing him, and allowing him again to seduce man, make God the minister of sin? Certainly this is not the doctrine of God's blessed word.

There is no time to which this scripture can apply this side of the second advent. Certainly the present preparations for war, and the increase of crime, do not point to such an event. Inspiration does not teach that the world will be converted. The gospel does not save whole nations. It takes "out of them a people for His name." The "last days" are "perilous." A "form of godliness" without the power prevails. 2 Tim. 3:1-5. Mankind will not grow better; but "evil men and seducers shall wax worse and worse." Verse 13. It will be as it was in the days of Noah. Matt. 24:37. At that time "every imagination of the thoughts of his heart was only evil continually." Gen. 6:5. In the light of these scriptures, and many others that might be given, it is utterly impossible for the world to witness a reign of righteousness until Christ's foes shall be broken as a "potter's vessel" (Ps. 2:6-9), and the earth become his footstool. The time when this scripture has its application, is after the second coming of Christ. It begins with the resurrection of the just, and closes with the resurrection of the unjust.

Incontrovertible evidence is furnished sustaining the literal resurrection of all, both good and bad. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that

have done evil, unto the resurrection of damnation." John 5:28, 29. It is the comfort of God's people. 1 Thess. 4:13-18. They will be ransomed from the power of the grave. Isa. 26:19; Hos. 13:14. Without a resurrection, they that are "fallen asleep in Christ are perished." 1 Cor. 15:14-18. Christ holds the keys (Rev. 1:18), and ere long his voice will pierce the lowest depths of earth, and animate the dust of those who have been slumbering for ages.

But while all will be raised, they will not all come forth at the same time. There will be two resurrections; one exclusively for the saints, the other for the wicked. Abundant testimony is at hand in support of this. "But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Luke 14:13, 14. In Isa. 53:12, the prophet, speaking of Christ, said, "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong." The strong one is Satan. Matt. 12:28, 29. The spoil are the dead. The spoil will be divided, by the saints' enjoying a resurrection, while the wicked remain in their graves. In the scripture under consideration, the prophet John says, "Blessed and holy is he that hath part in the first resurrection." Rev. 20:6. No vile and wicked person will be among this company; for they are "holy." Immortality will never crown the brow of sinners. It will be given only to those who "seek" for it. Rom. 2:7.

Then inspiration does not leave us in doubt as to how long a time will intervene between these two great events. It is a measured period. On this point the following is conclusive testimony: "And I saw thrones, and they [the saints] sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they [the saints] lived and reigned with Christ a thousand years." Rev. 20:4. Here the seer beholds the saints in heaven on thrones. They are those who were dead; for some are the martyrs. They have been raised from the dead. "But," he continues, "the rest of the dead lived not again until the thousand years were finished." Verse 5. Thus it is seen that one thousand years elapse between the resurrection of the righteous and the wicked. The perspicuity of this, none can fail to discern.

The fact of there being two resurrections definitely locates the period occupied by the thousand years. It commences when the saints are raised; for they "lived and reigned with Christ a thousand years." Verse 4. Its close is marked by the resurrection of the wicked; for the "rest of the dead [i. e., the wicked] lived not again until the thousand years were finished." Verse 5. At that time the archangel's voice awakes the wicked, to receive their reward,—eternal death.

The resurrection of the saints, or the commencement of the thousand years, takes place at the second coming of Christ. "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4:16, 17. This locates the beginning of the time beyond all possibility of a mistake. The glories attending Jesus' coming, together with the opening graves, mark its beginning. This Scriptural view of the subject avoids the necessity of a period of absolute righteousness before Jesus comes; which, as before shown, is contrary to reason and revelation.

During the thousand years in which the saints are in heaven, they are engaged in a work of judgment. Dan. 7:21, 22; Rev. 20:4. Each person will be rewarded according to his work. Rev. 22:12. This investigative Judgment work will not consist in determining who are the wicked, but will decide the amount of punishment each is to receive. The righteous, together with Jesus and the angels, will judge also the Devil and his angels. "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how

much more things that pertain to this life?" 1 Cor. 6:2, 3.

Let us now notice, briefly, the condition of the earth during this time. When Jesus comes, all the wicked alive on the earth are slain "with the spirit of his mouth" and the "brightness of his coming." 2 Thess. 2:8. "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth." Jer. 25:33. The consuming glory that surrounds the Son of God when he "treadeth the wine-press of the fierceness and wrath of Almighty God," none but holy beings can endure. From pole to pole, and from orient to occident, the earth is one vast charnel-house. Unlamented and unburied their bodies lie strewn over the earth's surface. Then an angel, standing in the sun, cries to the fowls of heaven saying, "Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." Rev. 19:17, 18.

(Concluded next week.)

OUR THOUGHTS.

BY HATTIE E. HARRIS.

Our heart, our thoughts, our words, and our actions are all so closely connected, and so intimately associated that they cannot be separated. If we cherish sin or iniquity in our hearts, it will betray itself in our words and actions; and if our heart is pure, our thoughts, words, and actions will be the same; for the heart is the great fountain head from whence flow right thoughts, sincere desires, pure motives, kindly acts, and deeds of charity; in fact, all that is honest, true, noble, and generous in our characters. "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies," and everything that defiles. Matt. 15:19.

Well did the prophet exclaim, "The heart is deceitful above all things, and desperately wicked: who can know it?" Jer. 17:9. It may be truly said that the heart is the foundation of character; for if we have a pure heart, we shall have, as a result, a pure character. But if we permit sin and iniquity to dwell and reign there, an evil, vicious character will be the inevitable result.

The apostle uttered this truth in James 3:11, 12: "Doth a fountain send forth at the same place sweet water and bitter? Can the fig-tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh." Neither can we, being evil, speak good things; for as we think in our hearts, so are we. "A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh." Luke 6:45. "Those things which proceed out of the mouth come forth from the heart; and they defile the man." Matt. 15:18.

There are seven things that are an abomination to the Lord, among which we find this: "a heart that deviseth wicked imaginations." Prov. 6:18. "The thoughts of the wicked are an abomination to the Lord" (Prov. 15:26), and "their thoughts are thoughts of iniquity." Isa. 59:7. It is wicked to cherish idle, frivolous thoughts; for "the thought of foolishness is sin." Prov. 24:9. They separate between us and God; for his Spirit cannot dwell where sin is cherished; and if we regard iniquity in our hearts, he will not hear us when we pray. Ps. 66:18.

Yet God extends mercy and offers forgiveness; for he says: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55:7. He exhorts us by the apostle Paul to cast down imaginations and every high thing that exalts itself against the knowledge of God, and to bring every thought into captivity to the obedience of Christ. 2 Cor. 10:5. God knows our heart, and every thought, and most secret desire; we can withhold or conceal nothing from him. He says: "I the Lord search the heart." Jer. 17:10. No thought can be withheld from God. See Job 42:2. "The Lord knoweth the thoughts of

man, that they are vanity." Ps. 94:11. Paul says, "The word of God is quick, and powerful, and sharper than any two-edged sword, . . . and is a discerner of the thoughts and intents of the heart." Heb. 4:12.

Of the thoughts of the righteous, the wise man says they are right (Prov. 12:5), and that "the thoughts of the diligent tend only to plenteousness." Prov. 21:5. "A man shall eat good by the fruit of his mouth" (Prov. 13:2), and "whoso keepeth his mouth and his tongue, keepeth his soul from troubles." Prov. 21:23. Above all, he says: "Commit thy works unto the Lord, and thy thoughts shall be established." Prov. 16:3. James says very truly that we offend all in many things; but "if any offend not in word, the same is a perfect man, and able also to bridle the whole body." James 3:2. Eternal life or death, our future happiness or woe, depends more than we often think, upon our thoughts and words. David asks this question, and answers it briefly, in Ps. 24:3-5: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart: who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation." Here a rich blessing and robes of righteousness are promised to those who are pure-hearted and chaste in their conversation.

Jesus says: "Blessed are the pure in heart: for they shall see God." Matt. 5:8. Solomon says: "He that keepeth his mouth keepeth his life: but he that openeth wide his lips shall have destruction." Prov. 13:3. Again, he says: "Keep thy heart with all diligence [margin, above all keeping]; for out of it are the issues of life." Chap. 4:23. The time is coming, and is not far distant, when the thoughts of every heart shall be revealed; when all shall have to answer for their inmost thoughts and words, and shall receive according as they have been. We shall then learn for a certainty (if we do not learn it now) the sad truth that "death and life are in the power of the tongue, and they that love it shall eat the fruit thereof." Prov. 18:21.

Jesus says that for "every idle word that men shall speak, they shall give account thereof in the day of Judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:36, 37. "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." Jer. 17:10; see also Ps. 62:12; Rom. 2:6; Rev. 2:23. How much importance the Scriptures attach to our thoughts and words, and of how little consequence we consider these; how careless we are of them, sowing them broadcast, here and there, idle, thoughtless, frivolous, and unkind words, giving them hardly a thought, never thinking that angels are constantly by our side recording all, never stopping to consider that all our words are Judgment bound, nor that momentous and weighty results hang upon our daily conversation. We often hear the expression, "Talk is cheap"; but when we meet all our words in the Judgment, and know that our future joy or woe is hanging upon our past conversation, we will then realize that talk is not so cheap after all.

If we would order our conversation aright, we must first cleanse our soul temple, the heart, from every thing impure and that defiles. David realized these solemn facts, and we can almost hear the fervent prayers he uttered coming down the ages to us; and may they find a constant echo in our every heart. "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." "Incline not my heart to any evil thing, to practice wicked works with men that work iniquity." "Create in me a clean heart, O God; and renew a right spirit within me." "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer." Ps. 139:23, 24; 141:4; 51:10; 19:14.

Pleasant Grove, Minn.

—A Persian philosopher being asked by what method he had acquired so much knowledge, answered, "By not being prevented by shame from asking questions when I was ignorant."

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.

THE WEAVER.

BY MRS. M. J. DAHLER.

I SAW a weaver at her loom,
And as swift the shuttles flew,
Just once she pressed the treadles wrong;
But that once she must undo.
So backward were the treadles pressed,
The shuttles backward thrown,
And all the wrong was soon made right
With this weaver at her loom.

And we are weavers; every day
In the loom of life we tread;
Sometimes we press the treadles wrong,
And weave a faulty thread;
But we cannot press the treadles back;
Onward the shuttles fly,
Leaving our work with patterns marred
To meet the all-seeing eye.

And were it not He "knows our frame,"
And counts the tears we shed
Over our faulty, mismatched work,
While he notes the efforts made,
We might give up in sad despair;
But no; we'll trust his love;
He can work a change, a wondrous change,
In the faulty web we have wove.

And he will work this wondrous change
If we but do our best;
Our best is always marred and rough,
And ne'er could bear the test
Of Heaven's searching, piercing light
Without the power divine,
Transforming it; but through his love
Our web of life may shine.

CULTIVATED HAPPINESS.

How may one cultivate happiness? For one thing, instead of looking to the future, conclude to be happy in the present. No one knows enough of next year to depend on being happy then; nor is it well to wait till the new house is built, or the children are old enough to take care of themselves, or a fortune has been amassed. It is the case of the rich fool in the Scripture.

There is much pleasure to be obtained from little things that are often neglected as too trivial for notice; a flower in the window when a greenhouse is beyond one's reach; a book from the public library if one cannot purchase books of one's own, or paper covered volumes when fine bindings are too expensive; the music of the voice when an instrument is wanting. There is almost always a substitute attainable for the pleasure that is desired, and the child who fishes with a bent pin and a string gets all the happiness of a fisherman from it.

There were never before so many enjoyable things accessible to the common people. With parks, art galleries, libraries, museums, the dwellers in cities have pleasure and information almost forced upon them; and for those who live in the country, Nature's picture-book is continually open. The trouble is, people do not appreciate what may be so easily obtained. Men like Thoreau and John Burroughs will note with a naturalist's delight the common sights of nature, and we enjoy reading their books; but the things themselves are all around us, and we take no pleasure in them. We need to learn to enjoy the simple daily joys of life, and to open our eyes to the wonderful world about us.

Some people lose the pleasure of life through sheer egotism. If for a few hours they could forget themselves, they might be happy. It is an old saying that it is more blessed to give than to receive; and it is true in every sense. To give of time and thought and interest to others is infinitely better than to absorb all in regard for the welfare of that insignificant but big-feeling "I." "Look out and not in," and "Lend a hand," are good mottoes for him who seeks true happiness. Busy he must be; for there is no pleasure in idleness; and the more help and comfort he can bring to his fellow-men by his labor, the happier he will be himself.

It is well to quit thinking of disagreeable things. No doubt they are plenty, but why pay any attention to them except to strive to overcome them. Do n't roll trouble over and over till it has grown like a snow-ball. If you have a skeleton in your

closet, just keep it there; do n't let it out to terrify the rest of the family, and do n't keep slipping away to take a private look at it. If you keep it shut up closely enough, it may possibly crumble into harmless dust—bones do that way sometimes.

It is a great aid to cheerfulness "to count up your mercies," as the contented old lady put it. And remember that according to Mark Tapley there is n't any credit in being jolly under agreeable circumstances. He had finally to give up the task of finding a situation so wretched that there was any credit in being jolly in it. A good many persons are more easily satisfied, and take credit, not for being jolly, but for simply not grumbling at slightly annoying events.

These brief suggestions are only with regard to outside expedients; the true secret, simple and disregarded as it commonly is, lies in seeking true happiness, which is found only in God himself. All other happiness is temporary; this alone is permanent. It is, as has been beautifully said, when our will is parallel to God's that there is no cross; the cross is found when our will is at right angles with his. Human nature clings desperately to its own way, and finds it hard to believe that happiness is found in the renunciation of self-will. But it is only when God's children can say with Paul, "For me to live is Christ, and to die is gain," that they know the meaning of "rejoice evermore." Then can they be calm in danger, and joy in tribulation, and all things are well with them. This has made prisoners sing in their dungeons, and martyrs happy at the stake, and the happiness is the privilege and the duty of every Christian to-day. We not only may, we ought to, be happy. How happy we might be, no matter how circumstanced, if we would seek happiness in the will of God. God only knows how blessed he would make us if we would but let him.—*Amelia Botsford, in Illustrated Christian Weekly.*

THE POWER OF SAYING NOTHING.

A FOOLISH wit once entered a Friends' meeting-house, and, taking a raspberry tart from his pocket, cried out, "This is for the one who speaks first." "Young man," began a venerable Quaker—"Ah! the tart is yours, sir," was the instant reply. This is a good example of the value of saying nothing; for if no one had answered the impertinence, the congregation would not have been made to look foolish, and the tables would have been completely turned upon the intruding buffoon.

The capacity for saying nothing is a great power. Solomon estimates the man who "uttereth all his mind" as a fool; and there is no doubt that the man who cannot keep his own counsel, will let everything else slip through his fingers. It is this power which gives the Scotch their national reputation for being "cannic" and cautious. "They willna tell a lee;" but they will render it next to impossible to discover anything they wish to conceal; and thus they make of their ability to keep quiet a positive shield to their every-day life.

In the household this power is better than the gift of tongues in all those little domestic disputes in which not even the soft answer is so good as no answer at all. Again, how gracious is that silence which understands times and seasons, which knows that early in the morning, when all the load of the day lies on the husband's shoulders, even a kind and cheerful man is apt to be preoccupied and quiet. Then even words of endearment do not always "fit the mood;" and a wise wife will know how to refrain from her own little anxieties and worries, will let the bread-winner gather himself together in peace and quietness for the day's struggle, quite sure that as the burden of the day lifts, he will remember her forbearance and her peculiar wants in the kindest manner.

Often, too, there will be days when the burden does not lift; when he will come home at night weary and heavy-laden with business cares and anxieties. Then to compel him to "talk over" silly trifles, or even household plans, the carrying out of which appear to him almost impossible, while grave interests are hanging on the slenderest hopes, is a kind of slow torture which no wife not thoroughly selfish and unreasonable, will inflict.

One of the hardest and bitterest trials of domestic silence is keeping quiet and saying nothing under injustice and misapprehension because the good of others demands it. Nevertheless, we may remember that God rights those who keep silence,

and brings out their righteousness as the light and their judgment as the noonday.

There is such a thing in domestic life as holding the tongue out of pure spite; preserving day after day a dogged, sullen silence, impervious to all offers of reconciliation or regret or kindness. Such a condition is of the gravest spiritual danger; for the soul is subject to malignant diseases as well as the body, and this is one of them. The man or woman who is capable of such endurance in evil, is possessed by some dumb devil, which can only be driven out by the grace of God.

The power of saying nothing in our business life is one whose value it is hard to estimate. We have all heard what Lord Thurlow's awful nod did for his advancement. How many medical reputations have been built up on the ability to look wise and say nothing! The same is true in all professions; for people are sure to give the silent ones credit for far more intelligence than they really possess.

On the contrary, many a life is ruined by an open mouth. Pope Pius IX. is an example; according to himself, "he never ceased to speak"—lamenting, reproving, complaining, he could neither keep his peace nor his pontificate. In this he was the more remarkable because his predecessors won so much from their ability to say nothing and to bide their time. They understood what he failed to understand—that silence may even go with infallibility. A man can hold anything who can hold his tongue, as a general rule. And there will occur to most memories the example of a living great man who has held divers high offices by a wise exertion of this same power—justly so; for its very existence in any public man implies a quiet confidence in his own strength.

Even the Bible teaches us, by example as well as precept, the value of this reserve. It has its silences, and they are evidently the result of a divine foresight which foreknew the end from the beginning. Why are we not informed of the exact dates in the great events of Christ's life and of the rise of Christianity? Not because the apostles were either ignorant or indifferent, but because God knew the tendency in the heart of man to "observe times," and the new dispensation was to be a spiritual, not a ritualistic one. Why are the first thirty years of Christ's life sealed up in the divine heart? Go into Catholic churches and houses, and see the idolatrous reverence given to the mother and the babe, and we shall understand why the cradle was hid behind the cross. The Gospels abound in such thoughtful, touching silences, evidences for our faith that commend themselves with great power to some hearts.

Then, by precept and example, by our own experience and observation, we are continually taught the power of saying nothing, the power of controlling our impatient lips, and remembering that in all the strife of life "he that refraineth his lips is wise."

"The age is full of talkers. Thou
Be silent for a season,
Till slowly ripening facts shall grow
Into a stable reason."

—*Amelia E. Barr, in Christian Union.*

FAULT-FINDING.

THERE are parents who truly love their children, and mean to make them happy, yet who form a habit of reproving them for every slight misdemeanor or awkwardness, and with reckless disregard of their self-respect or sensitiveness, snub and rebuke with stern voice and hard manner, in the presence of other members of the family and even of strangers. Such treatment hardens into stubbornness, or irritates and discourages children; and we have known persons who said that when children they had a constant sense of being under censure, and a source of annoyance to their parents. A lady once said, "I always felt in my father's presence ill at ease, and as though I was a trial to him, as on account of my awkwardness of manner or inadvertency of speech, I was the subject of constant reproofs. 'Don't let your shoulders drop forward in that slovenly manner,' 'sit up,' 'step livelier,' 'don't drawl your sentences,' 'don't speak so loud,' and so on, till I felt that no effort of mine would ever make my presence agreeable to my father." Some one says truly, "Reproof that pushes the reprovéd down from the reprover does ordinarily more harm than good." A constant tone

of "I am disgusted with you" never helped anybody.

There are teachers who oppress their pupils with the sense of being only tolerated. The sharp sarcasm, the sneer, and the generally disgusted tone in which some teachers reprimand pupils who in their estimation are stupid or negligent, cause us to wonder that so many children survive such discipline, and are preserved from hardness of heart or broken-spiritedness; for such would be the natural effect of such treatment. There is no possible excuse for thus bruising the tender hearts of children, offending their self-respect. It is a direct disregard of the Golden Rule—"Whatsoever ye would that men should do to you, do ye even so to them."—*Baptist Weekly*.

The Mission Field.

"Blessed are ye that sow beside all waters."—Isa. 52: 20.

THE PACIFIC ISLANDS AS A MISSION FIELD.

THE RECEPTION AND VISIT ON PITCAIRN ISLAND.

It was decided that all on board should be permitted to visit the island for a few hours. But as the day was wearing away, the captain and some of his officers proposed to return with the islanders, and enjoy their hospitality for the night. Upon his making application, Bro. Tay was granted permission to accompany them. Ascending the steep, narrow path which leads to the table-land, where the village is located, the company was met by nearly all the remaining islanders with a cordial greeting. The first inquiry made, was, "What ship is that?" Bro. Tay being in advance, answered, "The 'Pelican,' Captain Hope," and added, "If you remember the 'blessed hope,' you cannot forget his name."

This answer seemed to command admiration, and one proffered the hand with the eager inquiry, "Are you a Christian?" Upon being answered in the affirmative, he was conducted to the house of Simon Young (Rosa's father), where he partook of refreshments, and spent the night. He told them why he had come to the island, and said he would be glad to remain with them till another vessel passed by the island, to take him away. But none that night would give consent for him to stay. The next morning, however, at six o'clock, the church bell was rung to call together the principal men of the island. Upon assembling, they thoroughly canvassed the question as to whether or not Bro. Tay should remain among them, and when the vote was called, not a dissenting voice was heard.

Immediately he began visiting and talking with the people, and soon five of them (four women and one man) were gathered around the table in Mr. Young's house, engaged in reading the Bible on the Sanctuary question. The next day twenty-two came together to learn of the wonderful subject. The following Sunday, the Sabbath question was spoken of, and all seemed deeply interested. Soon the meetings were transferred to the school-house (also used as a church), a picture of which is here presented. Another reading on the Sabbath and law was given, and several pledged themselves to keep the Sabbath.

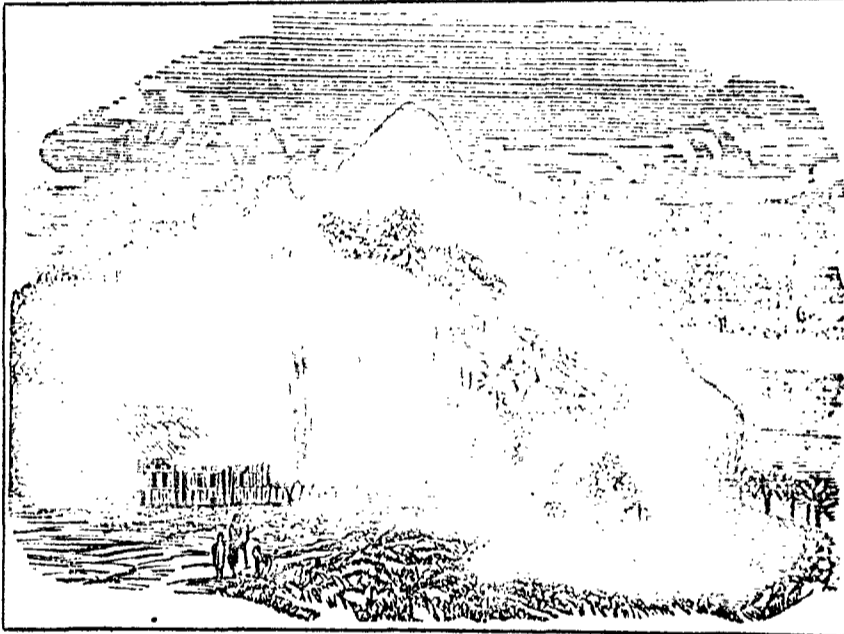
When the Sabbath came, the church bell was rung for morning service, and the whole community was present at the meeting, including the magistrate and pastor. From that time forward Sunday was relegated to its proper place in the cycle of the week; namely, among the working-days, and the Sabbath was observed as God had commanded it to be,—a day of holy convocation.

On every subject presented, the Bible and that alone was the standard acknowledged. When the subject of baptism came up, nearly all saw and acknowledged their duty on that point. After spending five weeks with this interesting people, one day just before the Sabbath a small yacht of fourteen tons burden, the "General Evans," unexpected-

ly came to the island, to purchase the cotton, coffee, arrowroot, etc., raised by the islanders, and to take it to the San Francisco market. On being told that they could do nothing about it till after the Sabbath, the captain came on shore and attended meeting during that day.

When the little vessel had received her cargo, there seemed no other way for Bro. Tay to do, but to embark on her for home. His work was but just well begun; however if this opportunity passed, another might not present itself for a whole year. So he decided to leave a good stock of books for them to read, and promising them that just as soon as practicable a minister should be sent, to baptize and further instruct them, he commended them to the care of our Heavenly Father, and bade them adieu. The "General Evans" reached Tahiti Dec. 10, and Bro. Tay remained there until Jan. 14, when he took passage on the brig "Tahiti" for San Francisco, where he arrived Feb. 12, 1887, having been absent from home seven and one half months.

Although the people of Pitcairn are largely deprived of intercourse with the great outside world, they are by no means devoid of intelligence. They improve their limited privileges for education far more than many who have them in greater abundance. As a sample of the terseness in expressing their thoughts, we give the following letter from



one of them, written as Bro. Tay was on the point of leaving the island:—

Pitcairn Island, Nov. 22, 1886.

DEAR MRS. TAY: Your good husband has just proposed that I write you a letter. It must be short, as he is on the eve of leaving for Tahiti. I trust that, under God, he has been the means of awakening in us a great deal of interest in the Bible, especially on the prophetic books. We have had daily Bible readings since he came here, and I trust this has been profitable to us all. We would like to have him stay a longer time with us, but he thinks the Lord wills it otherwise. May he prosper him in his work, and guide him safely to you when his work is ended. We have had the pleasure of his staying with us, and will miss him, I know.

Mother and I send you a hat and basket which we made. We hope you will like them. The hat is trimmed with the bark of the bread-fruit tree, young, beaten out. It is dotted with colored wool. Two other friends have remembered you also. With best love,

Yours truly,

ROSA YOUNG.

A letter from the island written March 1, 1887, shows the anxiety then felt on the part of the people there for more instruction on the different points of truth:—

Pitcairn Island, March 1, 1887.

DEAR BROTHER: Three months have elapsed since you left. I would have written sooner, but no chance came to send the letter. I wrote two letters in November and December, but destroyed them on that account. But a vessel was seen last night on the west side of the island. She waited till to-day, and it proved to be a vessel bound direct for California. I am sorry I did not know of it till the boat returned with the captain. As I write in haste, a full account of the work cannot be given in this note, but another opportunity may soon offer itself, as we expect the "General Evans" this month.

I am happy to inform you of the progress of the work here. Most of the people seem so eager to know the truth. There is not a book left unread by the people, and there are hardly enough for all who wish them now. The old ones that were here before, I had taken from the public library, to send on board ships, and so help spread the present truth; but I shall distribute them among our own people in-

stead. Their interests are all awakened. The "Testimonies" and "Great Controversy" seem to be of special interest. "Testimony No. 32," I kept for my own use, but one of the girls of my class wished very much to have one, and that was given away. Then I read mostly the doctrines, especially "The Sanctuary and the Twenty-three Hundred Days," and "Thoughts on Daniel and the Revelation." This book I have found to be of priceless value, and I cannot thank our God enough for sending you here, and for the large presents of books you made. You have not spoken enough in their praise. Truly we have the light. Sr. White's books I have little chance of reading; for I would not keep one from the people who ask for them.

Then referring to the destitute condition in which they find themselves, for want of some one further to teach them the truth, the writer quotes from the "Testimonies" to strengthen their appeal for help:—

It would not be amiss for me to quote here from Sister White: "They must not be neglected; they must not be left to die for want of proper personal effort and training. The work should not be left prematurely." There are some who while they read the books and admire the style of writing, so candid and open, yet are slow to take in some of the doctrines, especially the doctrine of "Immortality." May the Lord soon bring them to see the light. The daily Bible readings are still carried on. The Sabbath services are the same as when you left, though the work makes rapid progress here. But there are divisions, and I am sorry to say that they are at present carried to a mournful degree. Oh, how I long to see your people back again! I like to serve the Lord with one heart and one mind with his people. The divisions I shall give in full in my next. I trust that by this time, through the mercy and goodness of our Heavenly Father, you have reached home in safety.

With kindest regards and Christian love for your dear wife, yourself, and all who are in the Lord, I am—

Most respectfully,

MARY ANN McCOR.

It seems as though such an appeal ought to stir every heart, especially those who have confidence in the "Testimony" quoted. It would be more than strange if the enemy of all truth did not seek by every possible means, the overthrow of those pure and single-hearted islanders. Here are more than one hundred souls that are just as precious in the sight of God as the same number in any other part of the world, left to be buffeted by the enemy at will, and by the most plausible devices, as we shall find upon examination of letters from there of a later date.

Nearly a month later another letter was written, giving somewhat in detail the divisions spoken of above, and also the happy change that followed:—

In my last I spoke of divisions among this people, and promised to give them in full in my next. The same time that you left, some of our people determined to break away from the Church of England, and the feast days instituted by the Church, and attend only the Bible readings. It was warmly spoken against. Those who had withdrawn held morning services in a private house (just below Mr. Young's), and joined the Bible reading in the afternoon; but I am sorry to say that the divine Spirit of our Master is much needed. From a lack of meekness, the cause of truth is somewhat injured. Things went on in this way until Feb. 8, when it so happened that the subject for our daily Bible reading was Daniel's vision of chapters 8 and 9. I had been asked twice before to take the book on the great image of Daniel 2, and the vision of Daniel 7, but refused to do so. The book was at this time put into my hands (Feb. 8). It caused a stir. Those who had withdrawn from the church, and a few others, would not attend the meetings as long as the "woman continued," considering that if they attended the meeting while a woman taught, the word of God would be broken; for a woman must not "usurp authority over a man." So the greater part of the men absented themselves, and the women who attended, did not come with a right spirit. The word was read with such irreverence that it raised a feeling, I trust, of holy jealousy in the hearts of God's humble followers. Some spent a sleepless night on that account.

Two days after the reading of Daniel 8 and 9, which continued for three days, my brother took the book. The reading was for "workers." There arose some dispute in the meeting in respect to women's teaching. The party that had withdrawn were bitter against it. Mr. Young, my brother, and others, are for it. It was remarked that a woman's teaching or usurping authority over a man, is paving the way for the antichristian power, and is therefore the spirit of antichrist. "Does Mrs. White teach?" we asked.—"Yes," and no one dares to condemn her work and labor of love. Things went on badly for a time, but thank God, only for a time. I regret to write anything against our people, as it affords me no pleasure whatever. I shall be happy to know what your people will say on the subject. If God has seen fit to bestow gifts on a woman, to make use of her in his service for his honor and glory, and the good of our fellow-men, must she bury her talents simply because she is a woman, and allow a man, however destitute of ability and, above all, the Spirit of God, to take the

lead in teaching a whole assembly simply because he is a man?

In my last note I quoted from Sr. White that the work should not be "left prematurely," and also spoke of some who were still clinging to the old and false doctrines, especially the immortality of the soul. But a happy change has taken place. For the last few weeks, nearly if not all have embraced the present truth, and have come out entirely from the Church of England. Peace and unity reign among this people. Since Feb. 10, Mr. Young has read "Thoughts on Daniel and the Revelation," instead of sermon books. On the Sabbath of March 20, the form of the Church of England was entirely put away. (Our Sabbath services now are, Sabbath-school at eight o'clock A. M.; morning service at half past ten.) The morning services commenced with singing, then prayer was offered, after which followed the reading of a chapter in the Bible, and a portion from "Thoughts on Daniel and the Revelation." The meeting then closed with prayer and singing. In the afternoon reading we were divided into classes. The teachers were the same as in the morning, with the exception of two added, my brother and Stanley (Ben). We all worship together again.

The work of reformation has been going on. There is only one man still addicted to the use of tobacco,—that little American. The rest of our men have strictly given up the use of tobacco. The habit of tea-drinking several have given up, especially among the children. In some cases whole families have given up pork-eating. I trust the result will be that no one here will use swine's flesh much longer. The interest of the people in the present truth seems to increase daily. Their earnestness to obtain knowledge and to walk in the light of truth is great. Of the books, I have none with me at present. As fast as they are returned, others are ready to take them. Besides reading "Thoughts on Daniel and the Revelation" on Sabbath, my brother sometimes reads from "The Marvel of Nations" in the meeting, for our benefit. We followed the Saviour's example of humility in washing one another's feet at the Lord's supper Dec. 5, 1886.

I have given away tracts to three ships. The first was Sabbath, Dec. 19. A vessel was seen coming in when we were in the morning school. The day being fine and calm, it was not until late that she was near enough for the boat. I sent three tracts on board, "The Sabbath of the New Testament." One was given to a young Christian sail-maker. When our men left the ship, he with another was searching the tracts and the Bible, with a promise to keep the Sabbath. The captain and his wife came on shore. She thinks it makes no difference what day we keep. I gave another tract to her. She thankfully received it, and promised to read it. In February another vessel came on Sabbath. The captain came on shore, and I gave him a tract which he promised to read. Two weeks ago on preparation day, the men went off to another vessel. I sent by my brother the "Constitutional Amendment: or the Sunday, the Sabbath," to the captain, who gladly received the tract. He is one who used to read your papers, and believed present truth, but has been for a long time where he could not get them. There are two other cases for baptism.

The "Synopsis of Present Truth" is of inexpressible value. This, together with the chart, has been a great help to me in the Sabbath-school, and of intense interest to the scholars.

May the blessing of our Heavenly Father rest upon you, your wife, and your people, and may we be found as we are borne on by time nearer to our eternal home, a ready people for the city of the New Jerusalem.

Most respectfully yours,

MARY ANN MCCOY.

J. O. CORLISS.

Special Attention.

THE AUSTRO-GERMAN ALLIANCE.

THE publication of the Austro-German treaty of alliance, coupled with the recent supplementary speech of Prince Bismarck, has made the European situation comparatively clear, and enabled the observer to form some conception of the colossal magnitude of the struggle which is liable at almost any time to break out in that continent. It seems, indeed, to have been the prime object of its publication to check existing tendencies to war among European powers, by making known the consequences which would, by virtue of its provisions, attend the initial step taken in that direction. As given by *The Nation*, a New York journal, the result of an aggressive movement on the part of Russia would be about as follows:—

If she ventured on a conflict with Austria and Germany, she would have not only to face Germany and Austria, but Bulgaria, which can undoubtedly put 50,000 good troops into the field; and Servia, which can put as many more that are just as good if well led; and Rumania, which can probably put 150,000 in the field that are better than either. All these principalities look on Russia now as the only enemy they have to fear, after having looked to her for two centuries as their one possible friend and deliverer. In addition to these, she would have to bear the whole brunt of the Austrian attack, and at least half that of Germany, even supposing France were to take the field as her ally;

for it is part of the agreement that in case France intervenes, Italy shall assail her on the South side with 300,000 men.

Thus all Europe has been geared together like the cog-wheels of an intricate machine, and when one of these starts in motion, there will be witnessed a truly sublime and awful spectacle. Let him picture it in imagination—2,000,000 Russians descending upon the Austrian frontier, met perhaps by an army of probably 1,000,000 Austrians, a German army of 1,000,000 men marching to assist their Austrian allies, with armies of 50,000 Bulgarians, 50,000 Servians, and 150,000 Rumanians, another German army 1,000,000 strong marching toward the French frontier, a French army of equal or greater size converging upon Germany, and 300,000 Italians marching to attack the French, to say nothing of other powers which would doubtless be more or less involved. Such is the spectacle which, by the provisions of the aforesaid treaty and the natural force of circumstances, will be the result of the first move upon the chess-board of war. Toward such a move Russia is almost irresistibly urged by the apparent prospect of the loss, through the independence of provinces she had counted on as remaining tributary, of all that she has gained in her last three struggles for the possession of Constantinople; and France, when the moment arrives, will not be likely to let slip a favorable opportunity for the recovery of her once cherished provinces of Alsace and Lorraine. With these leading nations drawn into the vortex, the smaller ones will speedily follow. Is it any wonder that the Eastern Question, ending in this mighty equipoise upon which the attention of the whole civilized world is riveted, and the disturbance of which will precipitate the most colossal war the world has ever witnessed, should be given a place in those prophecies whose purpose is to fix the attention of Bible students upon this time? The wonder would be if it were otherwise.

L. A. S.

THE INDIAN BUREAU AND THE CATHOLIC CHURCH.

WE premise that what we have to say is in no way designed as a criticism of the Roman Catholic Church. We respect it for its enterprise and activity. That its activity has been wonderfully favored by the Indian Bureau at Washington is all that we propose to show.

The statistics we give, need no eloquence to teach their meaning.

For contract boarding-schools, that is, for boarding-schools carried on by missionary and other bodies, where the Government pays a certain amount *per annum* for each Indian scholar's support, the United States Government expended last year the sum of \$308,299.98. Of this sum the Catholics got \$168,959.13; and all others, including Hampton and Lincoln, got \$139,340.85. For contract day schools the Government expended \$9,847.27. Of this the Catholics got \$7,632.92, and all others got \$2,214.35. Summing them together the Government paid for the education of Indian youth in contract schools the sum of \$318,147.25; of which \$176,592.15 went to Catholic schools, and \$141,555.20 to all other schools.

The Catholics of this country comprise from one tenth to one sixth of the population; the amount allowed to their boarding and day schools is 55½ per cent of the total amount expended on these schools. The non-Catholic population of the country is from five sixths to nine tenths of the whole; the amount allowed to their Indian schools is 44½ per cent of the whole.

This enormous disproportion in the amounts thus expended in these schools has been the growth of the last few years. In 1884 the Government expended on Catholic schools the sum of \$35,263. In 1885, it was \$90,142. In 1886, it was \$134,197. In 1887, it reached the sum of \$176,592, or more than five times as much as in 1884.

When asked how it happens that Catholic schools get so much, Mr. Atkins answers that they ask for more. This is not a fair answer, because

Protestant schools find more difficulty than Catholic in getting what they ask for, besides the fact that the Government interferes less with the Catholic than with Protestant contract schools. But the Catholic schools are very diligent in their asking. There is in Washington a Bureau of Catholic Missions, of which the Rev. P. L. Chapelle is president, and the Rev. Joseph S. Stephan is director; which devotes itself to forwarding the interests of the Catholic Church with the Government. Contracts for the Catholic Indian schools are made with Father Stephan. The energy of this Bureau deserves high commendation. Not simply the contract schools, but the Government schools, supported wholly by the Government, are also rapidly passing into the control of this Bureau by the appointment of Catholic teachers, even where the Indians are all Protestant. Numbers of such cases we will mention if challenged. If we are not mistaken, the chief of the department of schools in the Indian Bureau and his assistant have both been Roman Catholics.

We have given these facts out of no ill-will to the Catholics. They have asked for all they could, and the Government has given them all it could, not, we suppose, out of any preference to Catholics, nor because it believed the Catholics to maintain any better schools than the Protestants, but simply because it is believed that the Administration has something to gain politically by favoring this one Church at the expense of all others.—*The Independent*.

Our Gasket.

"A little balm, and a little honey, spices and myrrh, nuts and almonds."—Gen. 43:11.

—Some one has said that "the saints are sometimes allowed to fall into an affliction, to preserve them from falling in with a temptation." And we read in the Scriptures that "many are the afflictions of the righteous: but the Lord delivereth him out of them all."

—God keeps just ahead of every disciple, leading on as fast as he is able to follow. Whether he be a poor, ignorant, and weak one, stumbling along over simple things, or the wisest of men and the most profound. God, who knows infinitely more than the wisest, would lead his child on to higher lights and profounder depths, and so keeps something suited to his human powers just as hard for him to enter into, if he will. And thus on through all eternity, we shall be led into better and better things as fast as we are able to take them and make the knowledge ours.

—A real man is a rare man. Most men are as much like other men, and as little like themselves, as they can be. Only now and then does a man appear to be himself, or wish to be himself; and such a man is always a man of mark, is always a man worthy of remark,—is always, in fact, a remarkable man; for a remarkable man is simply as the term implies, a man worthy of a second note,—a man worthy of being marked and remarked. Indeed, a man who is worthy of respect, or who is of respectable ability, is simply, according to the etymology of the words "respect," "respectable," a man who will bear looking at more than once,—a man whose character calls for more than a passing glance; hence it may be said that a man of even respectable ability is a remarkable man.

It is well worth any man's while to be himself at his own best, even though he must differ from all his fellows in his standard of character and of conduct in order to be at his own best; for that individuality in itself will make him a man who commands respect by his remarkable personality. Yet it is not an easy thing for any man to be himself at his best. It is a very simple thing, but it is not an easy thing, to have one's own standard in little matters and in larger, and to adhere to that standard at the risk of being all by one's self, in one's social circle, in one's community, or, if need be, in all the world. But he who will not do this, can hardly be a remarkable person, even though he deems himself respectable.—*S. S. Times*.

The Review and Herald.

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

BATTLE CREEK, MICH., FEBRUARY 21, 1888

URIAH SMITH, EDITOR.
 J. A. SMITH, ASSISTANT EDITOR.
 GEO. I. BUTLER, }
 S. N. HARKELL, } CORRESPONDING EDITORS.

THE LAYING ON OF HANDS.

A CORRESPONDENT earnestly requests us to pen a few lines on this subject, in view of the fact that the Mormons, or Latter-day Saints, are pressing their views in various places, and causing a measure of confusion in the minds of some on this question. He sends us three tracts in which the views of this people on this point are set forth, that we may the better understand their arguments. According to these documents, they hold that three steps are necessary to a person's initiation into the church: first, baptism; secondly, the laying on of the hands of the elders upon his head; and, thirdly, the gift of the Holy Ghost received by that means; that the laying on of hands is consequently a church ordinance, and those who do not practice it, are not obeying the teachings of Christ.

From this view we are compelled to dissent entirely. We believe that Seventh-day Adventists and many others are practicing in this respect all that the teaching of the New Testament warrants us to do. That we have correctly stated their position, a paragraph from the tract entitled, "Laying on of Hands," p. 1, will prove. Whoever reads the Mormon argument on this point, will be pretty sure to learn that Samaria received the word of God through the preaching of Philip the evangelist, and that Peter and John were sent down from Jerusalem to look after the matter. The account is found in Acts 8:14-17. It states how they came down and prayed that they might receive the Holy Ghost, and how they laid their hands on them, and they received the Holy Ghost. After quoting this account, a paragraph immediately follows which we now present:—

Comment upon these texts could not make them plainer; for the first and most palpable thought that impresses the mind while reading them is that the apostles laid their hands upon those who had been baptized, that they might receive the Holy Ghost; and they did, through obedience to this ordinance, receive the Spirit; not before baptism but after; not without the laying on of hands, but with. Will any one take the responsibility of saying that those who were baptized would have received the Holy Ghost, otherwise than by the laying on of hands; or that they received it before baptism? Was not the laying on of hands a means, and the receiving of the Holy Ghost the result?

In the three tracts we have received, this account stands in the forefront of the argument on this question, and is made to bear a large share of its weight. Their next quotation is invariably Acts 19:1-6, which records how Paul found certain disciples at Ephesus who had been baptized unto John's baptism, and preached unto them Jesus. And "when they heard this," says the record, "they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied." The query at once arises why the interesting account of Acts 10 is so studiously passed by in silence; and the only reason appears to be that the facts there recorded inevitably lead to a different conclusion from the one our Mormon friends wish to establish. That chapter gives a statement of the experience of Cornelius, his sending for Peter, and Peter's journey down to Caesarea, and his preaching to Cornelius and his kinsmen and friends whom he had called together on the occasion. Peter's discourse is recorded in verses 34-43. The record then continues:—

While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

Now here is the record that a company of Gentiles by accepting the truth received the gift of the Holy Ghost, and that, too, before they were baptized, and of course without having hands laid upon them. And so far as the record goes, hands were never laid upon

them. And yet that was recognized by the disciples as the work of God.

Only one of the writers whose tracts we have under notice (Eld. Isaac Sheen) makes any reference to this circumstance at all, and he endeavors to skip over it with the following brief allusion:—

To convince the believing Jews that the Gentiles might be saved, the Lord poured out the Holy Ghost upon Cornelius and his friends before they were baptized, but the strong prejudices of the Jews against the Gentiles made it necessary. Their case was an exception for an extraordinary purpose.

But this case is not to be so easily disposed of. If there was any commandment, or instruction, or uniform practice to the contrary, there would be more excuse for trying so to construe it. But as it is, there is no excuse whatever; for Peter has more to say concerning it in chapter 11. Some of the Jews took exception to Peter's course in going to preach to the Gentiles, and he therefore rehearses to them his experience substantially as recorded in chapter 10. When he comes to his discourse before Cornelius and his friends, he says (chap. 11:15, 16): "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. [That is, on the day of Pentecost.] Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost." This was a prophecy made to them by Christ just before he was taken from them to heaven. Acts 1:5. Peter repeated it on the day of Pentecost (Acts 2:38, 39), and declared that the promise was to them and their children and to all that were afar off, even as many as the Lord should call. And when the Holy Ghost came upon Cornelius and his friends, Peter recognized it at once as a fulfillment of the prophecy. In the light of this fact, then, what was the intent of the prophecy? It was simply this: that the Holy Ghost should be given to believers, as well before baptism as after, as well without the laying on of hands, as with; for in either case it would be equally a fulfillment of the prophecy, the order of the events and the laying on of hands being merely matters of circumstance or indifference.

To say that this "was an exception for an extraordinary purpose," is to speak without due consideration of the subject; for it involves a grave absurdity. Mr. Sheen says that the prejudice of the Jews against the Gentiles was such that this was "necessary"; that is, that these Gentiles should receive the Holy Ghost before baptism. But hold! Peter's prejudice had already been broken down by his vision of the sheet let down from heaven (Acts 10:9-16); he had been told by the Spirit (verses 19, 20) to go down to Caesarea with the messengers of Cornelius, nothing doubting; he had heard their statement (verses 30-33), and had become fully convinced that they were accepted of God; for he said (verses 34, 35), "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him."

Such was the state of Peter's mind, and his feelings toward them when he commenced his discourse to them. How utterly groundless the thought that he needed anything more to break down his prejudice! But if some further evidence was needed by Peter, could not the Holy Spirit, under whose immediate guidance and instruction Peter then was—could not that Spirit have instructed him to baptize them, and lay hands on them, that they, too, might receive the Holy Spirit?—Most assuredly; and this would have been the course so naturally to be expected, that anything different would wear the complexion of a blunder. Which would have been the more easy and natural—for the Holy Spirit to give such a chosen instrument as the apostle Peter a little further instruction, and have everything come in in order? or to fall upon that whole company before they were baptized, and were ready for it, and set them to speaking with tongues and magnifying God prematurely? And let any one explain, if he can, on the ground of Mr. Sheen, the course of the Holy Spirit on that occasion, which instead of further instructing Peter, fell upon that company in a manner to break down an order, which he claims the Lord had established, and the apostles were carrying out in the church.

Such reasoning will never answer. Every circumstance of this case shows that no such order as, first, the laying on of hands, and then, secondly, the reception of the Holy Ghost, had been established in the church.

To come to other texts, we find sixteen instances in which the laying on of hands is spoken of in the New Testament. And we find that this act was performed in connection with three different classes of transactions: First, in setting apart men to some special work in connection with the church and the gospel ministry; secondly, for the recovery of the sick; and thirdly, for the imparting of special gifts of the Holy Spirit by those who were themselves already endowed with such gifts. But these are all simply historical or prophetic statements, narrating what certain ones did on certain occasions, or what they would do, but none of them containing any command, precept, recommendation or instruction for others to follow, nor laying any obligation directly upon any one in respect to them. Nor do we find, except in the first particular, even uniformity of action. All of which would go plainly to show, that with the exception of setting apart persons to the ministry, or service of the church, there is no precise rule to be invariably followed. Let us look at the subject more particularly under these three heads:—

1. Setting men apart for the service of the church, or the ministry. In Acts 6 we have the account of what is called the appointment of the seven deacons. The men were chosen and set before the apostles; and the apostles prayed and laid their hands on them. This was not to impart to them the Holy Ghost, for they were already "full of the Holy Ghost and wisdom" (verse 3), but simply to set them apart to their office. In Acts 13:2, 3 we read this concerning Barnabas and Saul: "As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away." This laying on of hands was not to impart the Holy Ghost; for Paul (verse 9) was converted ten years before this, and it would be preposterous to suppose he had not received the Holy Spirit before this. This act was simply to set them apart to their special work. But Seventh-day Adventists, and other denominations, follow the examples of the New Testament in this matter.

2. Healing the sick. Christ laid his hands on many sick persons, and they recovered. See Mark 6:5; Luke 4:40; 13:13. But his practice was not uniform in this respect. He sometimes healed without laying on of hands. He spoke to the son of the widow of Nain (Luke 7:11), and raised him from the dead; but no laying on of hands. The woman who touched the hem of his garment was healed; but no laying on of hands. So of the centurion's servant (Luke 7:2-10), and the demoniac of Gadara. Luke 8:26-35; and many others. Neither did the apostles always lay hands on the sick to heal them. See the case of Peter and Eneas, and Peter and Dorcas. Acts 9:34, 40, 41. And in James (5:14), where more particular instruction is given in reference to the sick, nothing is said about the laying on of hands, but only of prayer and anointing with oil.

But, it will be asked, did not Christ say positively, "They shall lay hands on the sick, and they shall recover"? and is not this a command?—No; not a command, but a promise and prophecy. We read in the same verse (Mark 16:18), "They shall take up serpents." We do not take that as a command, and consider ourselves under obligation to go around hunting up serpents in order to take them up, or to keep a stock on hand for the purpose. The passage is simply a prophecy that these signs should follow believers, and when circumstances were such as to require it, they should be fulfilled. If they should chance to come in contact with a deadly serpent, as Paul did at Melita (Acts 28:1-6), it should not harm them. In some cases they would be moved to lay hands on the sick for their recovery, as Paul did on the father of Publius (Acts 28:8), but sometimes would perform the miracle without the laying on of hands, as Paul healed the impotent man at Lystra (Acts 14:8-10), and as the shadow of Peter healed the sick in Jerusalem (Acts 5:15), and handkerchiefs and aprons from Paul dispelled diseases and cast out evil spirits. Acts 19:11, 12.

Thus we see that no uniform rule can be drawn from the practice of either Christ or his apostles in this respect. Therefore Seventh-day Adventists adopt no such rule. But they do frequently lay hands on the sick, according to the New Testament examples, and anoint with oil, after the instruction of James; and the cases of recovery through these means are frequent and marked. But it cannot be expected

that recovery will be certain in every case; for it was not so even in the days of Paul himself; inasmuch as he left Trophimus, on one occasion, at Mile-tum sick (2 Tim. 4:20), and inasmuch as the special message now going forth pronounces a special blessing upon those who die in the Lord during the time of its proclamation. Rev. 14:13.

3. To impart the especial gift of the Holy Spirit. The case of the Samaritans of which so much is made (Acts 8:14-20), is a case in point; for there was one Simon, who when he "saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." Here it is called "the gift of God;" and how this gift operated is told in other scriptures. The company at Cesarea (Acts 10:46) on receiving this gift, spoke with tongues; the disciples at Ephesus who received the gift by the laying on of Paul's hands (Acts 19:1-6), began immediately to speak with tongues and to prophesy. But are such gifts of the Spirit common to all the church?—By no means; for we are expressly told in 1 Cor. 12, that there are diversities of gifts by the same Spirit, among which are enumerated the gift of tongues and the gift of prophecy, these not being possessed by all indiscriminately, but divided "to every man severally," as the Spirit wills. Verse 11. The gift possessed by Timothy was beyond question a special gift. 1 Tim. 4:14: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." Of what is here called the presbytery, or "body of elders," Paul was doubtless a member; for he says to Timothy again (2 Tim. 1:6): "Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of my hands." This was accompanied with the gift of prophecy, which is one of the special gifts. In connection with the words quoted, Paul exhorts Timothy to give attendance to reading, exhortation, and doctrine, and not to be ashamed of the testimony of our Lord. His gift was therefore, doubtless, a special gift to the ministry, as mentioned by Paul in Rom. 12:6, 7: "Having then gifts differing according to the grace that is given to us, whether prophecy let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering."

But in the bestowment of these special gifts, the circumstances are not uniform. Sometimes it is accompanied with the laying on of hands, sometimes not. On the day of Pentecost when the disciples were baptized with the Holy Ghost, according to the promise of Christ, there was no laying on of hands; and afterward when the place was shaken by the impulse of the Holy Ghost coming upon them, there was no laying on of hands (Acts 4:31); and at Cesarea, the Holy Ghost was given without the laying on of hands. Acts 10:44, 46. It would look to us like a fearful thing to become so inflated with spiritual pride as to boldly invade the realm of the special gifts of the Holy Spirit, and claim to be endowed with gifts which we do not possess. To do so would be to make a solemn mockery of sacred things. While we are to covet earnestly the best gifts, and be ready to acknowledge and appreciate them wherever they appear, God forbid that we should act with the presumption above stated.

There is one more text to be noticed; namely, Heb. 6:2: "Of the doctrine of baptisms, and of laying on of hands." But this paper has already reached such a length that it will be impracticable to say much here concerning it. Nor will this be necessary, so far as the object of this article is concerned. The text speaks of "the doctrine . . . of laying on of hands," but does not tell us what that doctrine is. Our friends say that the doctrine referred to is that every one who comes into the church must have hands laid upon him, and through that imposition of hands receive the Holy Ghost. But we have seen that there is no such doctrine in the New Testament, hence nothing of that kind can be referred to; while, as we have found, there is enough else to which it can refer. And that is all we need to say here in explanation of the text. We have no evidence that hands were ever laid upon the three thousand converted on the day of Pentecost (Acts 2:41), nor upon the five thousand members of the church mentioned in Acts 4:4.

THE STORY OF MORMONISM.

We present herewith an account of the origin of Mormonism as found in the June, 1886, number of the *Youth's Treasury*. The editor of the *Treasury* certifies to the absolute correctness of the statements made. The account is of special interest, as it contains the testimony of both the brother and widow of the Mr. Spaulding by whom the fiction of the "Manuscript Found" was written, from which the whole Mormon system dates its origin. That it is founded upon fraud and cunning imposture, there can be no doubt; and that it is propagated by blind fanaticism, is equally evident; for nothing else would keep alive a movement which has such a foundation. These facts should be known, and we are happy to do what is in our power to spread them abroad:—

In the early part of the present century there lived in Cherry Vale, New York, a clergyman by the name of Solomon Spaulding. His health failed, and he sought to lighten his hours of illness by the composition of a romance which he entitled "The Manuscript Found." He was a person of literary and historic tastes, and he entertained the theory that the American Indians were the descendants of the lost ten tribes of Israel. This theory he sought to illustrate in the religious tale, and he attributed the book to an ancient prophet called "Mormon."

The intellect of a person in decline is often brilliant, and Mr. Spaulding's romance developed into a highly imaginative and extended narrative. Much of it was written at New Salem, Ohio, to which Mr. Spaulding removed from New York. There were Indian mounds there that aided his glowing fancy.

"His sole object," said his wife after his decease, "in writing this imaginative history, was to amuse himself and his neighbors."

He little knew or dreamed of the evil uses to which this pleasing fiction would be assigned.

"As he progressed in his narrative," says his wife, "the neighbors would come to the house from time to time, to hear portions of it read, and a great interest in the work was excited among them. It claimed to have been written by one of a lost nation, and to have been recovered from the earth."

"How do you progress in deciphering the lost manuscript?" his friends used to ask.

"Come to-night to my house, and I will read you a further translation," the disabled clergyman would reply.

From New Salem, Ohio, Mr. Spaulding removed to Pittsburg, Pa. He there made the acquaintance of Mr. Patterson, a local editor, and showed him "The Manuscript Found," or "Book of Mormon," and loaned it to him to read.

Sidney Rigdon, a cunning, vulgar man, ambitious for notoriety, and altogether low and unscrupulous, as his own correspondence shows, was connected with Mr. Patterson's printing-office, and read the romance of Mr. Spaulding, and made himself familiar with it, and is supposed to have copied it, or large portions of it. To him the vivid tale suggested the whole imposture now known as Mormonism. What was this romance? It was a work in style not unlike "The Prince of the House of David" or "The Pillar of Fire." It pretended to present the primitive history of America. A colony came to the Western World from the Tower of Babel. The people were a bloody race, and became divided, and destroyed each other in a great and marvelous battle. A new colony of Jews followed them, 600 u. c. Among these were Lehi and his wife, and his sons Laman, Lemuel, Nephi, and Sam. They were the progenitors of the American Indians. Christ appeared to this people, and preached to them forty days. A great church was founded; but after a time faith declined, and God commissioned a prophet named Mormon to write the history of this people, and to hide it in the earth, where it should be found in the last days.

This was the romance that in an evil hour the printer, Sidney Rigdon, thought to be so well adapted to deceive the ignorant, and make him a leader among men, that he mastered its contents and began to preach a new revelation.

In 1805 there was born in Sharon, Vt., a new Mahomet, who was named Joseph Smith. When he was ten years of age his parents removed to Palmyra, in the State of New York, and subsequently to Manchester, in the same State. The reputation of the family was bad. We are told that the Smiths were intemperate, untruthful, addicted to stealing, and that they were shunned by honest people.

The boy was a visionary, and early turned his attention to what is dreamy and poetic in religion, without as much care about the fundamental principles of upright conduct and moral obligation. He used to retire to secret places for meditation, and here he believed that the angels began to visit him. He had a revelation, as he thought, that the end of the world was at hand.

Thus Smith grew up more bent on his visions than industry, and it only needed that he should meet Sidney Rig-

don for the development of a most marvelous religious imposture.

Strangely enough, the two men met and became intimate—Smith, with his visions still glowing in memory, and Rigdon, with poor Solomon Spaulding's "Book of Mormon" clearly fixed in mind.

In September, 1827, Joseph Smith pretended to have found a new Bible. An angel, he declared, had appeared to him, and told him where the sacred record was deposited, "on the west side of a hill, not far from the top, about four miles from Palmyra." Smith described the new revelation as engraven on plates nearly eight inches long by seven wide, a little thinner than ordinary tin, and bound together by three rings. It was written in an unknown language, which he called Reformed Egyptian.

With this Bible Smith claimed to have found a pair of magic spectacles which enabled him to translate the hieroglyphics into English. These magic spectacles he called the Urim and Thummim.

But although the magic spectacles enabled him to translate "Reformed Egyptian" so admirably, they did not help him in the spelling of English words. The common school had occupied but little of Smith's time in his youthful days of visions, and he called to his assistance in writing out the new Bible in English, one Oliver Cowdery, who seems to have made good use of his early opportunities at school.

The production of the new work was at once curious and commonplace. Smith would not allow the new revelation—the "Golden Bible"—to be seen by profane eyes. He hung a blanket across the middle of his room, and behind this he put on his magic spectacles and translated aloud the Reformed Egyptian, or wrote it down on slips of paper; while Oliver Cowdery, who could not read Egyptian, but could spell, sat on the other side of the blanket and put the translation into passable English text as Smith delivered it to him.

Strangely enough, the translation thus delivered proved to be the romance—"The Manuscript Found"—of poor Solomon Spaulding. The plates on which the Bible was written mysteriously disappeared, after being shown to certain persons called "witnesses." The revelation that Oliver Cowdery had written out from the oracle behind the blanket was printed; Joseph Smith and Sidney Rigdon began to proclaim the new doctrines of the romantic and wonderful book; the credulous flocked to hear the strange story; converts were made; societies were formed; and the imposture grew, and became a civil and political power.

Smith preached the millennium close at hand. The Indians were to become converted, and the New Jerusalem was to arise in the very heart of America.

Whether Joseph Smith believed what he preached, or any part of it; whether his head was turned by his supposed visions, or he was deceived by Sidney Rigdon; or whether he was conscious that he was wholly an impostor, cannot be known. This is certain: he must have known that the story of his magic spectacles, and his translation of the Egyptian plates behind the blanket were a fraud. Rigdon, and not Smith, was the real founder of the delusion. It was he who proclaimed the doctrine of spiritual wives that lead to polygamy.

The Mormons were driven from New York by force; they established themselves in Ohio. Their eyes turned westward; they began to seek a land beyond the so-called Gentile world. They went to Missouri, but were expelled; they settled in Illinois, but were compelled to remove. At last they resolved to emigrate beyond civilization, and chose Utah as the territory wherein to establish the "New Jerusalem" in fulfillment of the poetic prophecies of the "Golden Bible."

Joseph Smith was shot by a mob at Carthage, Ill., in 1844. His birth and death have not the surroundings of a prophet, and the manner in which he received and imparted his revelation bear little resemblance to the lofty inspirations and stupendous events recorded in the ancient Scriptures.

To continue this strange story: The relatives and friends of Solomon Spaulding were astonished and grieved at the unexpected use of the old romance, "The Manuscript Found." In 1839 his wife said in a public letter: "After the 'Book of Mormon' came out, a copy of it was taken to New Salem, the place of Mr. Spaulding's former residence, and the very place where 'The Manuscript Found' was written. A woman preacher appointed a meeting there, and at the meeting read and repeated copious extracts from the 'Book of Mormon.' The historical part was immediately recognized by all the older inhabitants as the identical work of Mr. Spaulding, in which they had been so deeply interested years before. Mr. John Spaulding was present and recognized perfectly the work of his brother. He was amazed and afflicted that it should have been perverted to so wicked a purpose. His grief found vent in tears, and he arose on the spot and expressed to the meeting his sorrow and regret that the writings of his deceased brother should be used for a purpose so vile and shocking. I am sure that nothing would grieve my

husband more, were he living, than the use which has been made of his work. Thus, an historic romance, with the addition of a few pious expressions and extracts from the sacred Scriptures, has been construed into a new Bible, and palmed off upon a company of poor deluded fanatics as divine."

Sidney Rigdon, in whose evil mind and heart the imposture originated, aspired to succeed Joseph Smith as prophet and leader of the Church of the Wilderness. But the Mormon elders had learned what an insincere man Rigdon was, and expelled him from the Church for lying. Smith was succeeded by Brigham Young.

Salt Lake City, the so-called City of the Saints, is the historic wonder of these middle Territories. Whatever the traveler may have read about it, his eyes behold the reality with astonishment. The grandeur of the mountain walls, the grave expanse of the great inland sea, the elegance of the public buildings, and stately and almost defiant proportions of the new Mormon Temple, combine to make the scene one to be spoken of in adjectives and interjections. It was founded in 1847 by Brigham Young and 142 Mormon pioneers. It is a roomy city; most of the blocks are squares, of ten acres each. The streets are eight rods wide, and the sidewalks twenty feet. Most of the houses are twenty feet from the street.

The city lies about 4,350 feet above the sea level. Streams of water flow down the streets under the shade trees. It contains more than twenty thousand inhabitants.

The new Mormon Temple, like the city itself, is one of the wonders of the wilderness. The building is about 200 feet long, and the foundation walls are said to be sixteen feet deep. The baptistry is fifty-seven by thirty-seven feet, and the towers are about 200 feet high.

Near the temple is the old Mormon Tabernacle, an odd-looking structure, which will hold 18,000 people. It was built in 1833, and contains 1,500,000 feet of lumber. Its organ has 3,000 pipes. There are several Protestant churches in the city.

The Great Salt Lake, the American Dead Sea, is one of the natural wonders of the West. It is nearly eighty miles long and forty wide. It is about sixteen feet deep. It is a dead lake, and contains nine dead islands, one of which is sixteen miles long.

Another item of interest just now lies in the fact that the last of the "three witnesses" to the golden plate fraud, has just died. This is what the *Inter Ocean* of Jan. 27, 1888, says about it, under head "The Last of the Three":—

That so-called revelation often declared by Latter Day Saints to resemble the Transfiguration, was the reputed reception in 1829 by Joseph Smith of the "Book of Mormon," and its witness by three believers. Interest in this alleged revelation is just now revived through the decease of David Whitmer, on Wednesday, at Richmond, Mo. The prophet, born in the same year as David Whitmer, 1805, received the first intimation of the subsequent revelation in 1823, and in 1827 Smith was given the Urim and Thummim, two transparent stones, in silver bows like spectacles, on looking through which the golden plates engraven with the mysterious message would become intelligible. These plates were neatly engraven on each side with hieroglyphics, in a language called the Reformed Egyptian, not then known. The translation was conducted as follows: Smith, with Urim and Thummim, and concealed behind a blanket from the gaze of the profane, read off or translated the "Book of Mormon" or "Golden Bible," as he sometimes called it, to Oliver Cowdery, who wrote what the prophet spoke.

The printing of the "Book of Mormon" followed in the year 1830. Accompanying the volume was a statement by what were known as the three "special witnesses," as here-with given:—

Testimony of the "Three Witnesses:" Be it known unto all nations, kindreds, tongues, unto whom this work shall come, that we, through the grace of God, the Father, and our Lord Jesus Christ, have seen certain plates which contain this record (the Book of Mormon), which is a record of the people of Nephi, and also of the Lamanites, their brethren, and also the people of Jared, who came from the tower of which hath been spoken, and we know that they have been translated by the gift and power of God, for his voice hath declared it unto us, wherefore we know of a surety that the work is true; and we also testify that we have seen the engravings which are upon the plates, and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness that an angel of God came down from heaven, and he brought and laid before our eyes that we beheld, and the plates and the engravings thereon; and we know that it is by the grace of God, the Father, and our Lord Jesus Christ, that we beheld and bear record that these things are true; and it is marvelous in our eyes, nevertheless the voice of the Lord commanded us that we should bear record of it; wherefore to be obedient unto the commandments of God, we bear testimony of these things; and we know that if we are faithful in Christ, we shall rid our garments of the blood of all men and be found spotless before the judgment-seat of Christ, and shall dwell eternally with him

in the heavens; and the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God. Amen.

OLIVER COWDERY.
DAVID WHITMER.
MARTIN HARRIS.

The words of the three witnesses were taken as truth by many who heard their story, and it is related of Cowdery, Whitmer, and Harris that they all died earnestly asserting their belief in the revelation. Oliver Cowdery never followed the Mormon Church after the disaffection of the Whitmer party, and died in 1862, rejecting polygamy and the Utah Saints, and proclaiming the truth of the revelation. Harris became estranged from the Utah faction on account of polygamy and other practices and beliefs, but when his mind had become enfeebled, and he was said to be in a condition of imbecility, about twelve years ago, he was induced to join the Saints at Salt Lake and died there. Whitmer died on Wednesday, affirming with his expiring breath his belief in the divine origin of the "Book of Mormon," and maintaining his anti-polygamy views to the last, while also stating that he had no doubt of the enfeebled condition of Harris's mind when he went to Utah and joined the Mormons there.

The men who were among the early believers in Joseph Smith and his Mormonism were strongly individual. The religious enthusiasm of the time was strangely calculated to inflame the imagination of the new converts. There was evidently no thoughtful, critical endeavor made to investigate how Smith came to be possessed of the golden plates, from which he pretended to read and translate the "Book of Mormon." When Smith and his personal following adopted polygamy, Whitmer and the other two "special witnesses," seceded, and while opposing that, they rather excused Smith's offense. The power of the propaganda, as the Smiths and other council saw, was in the many-marriage revelation, and after that era, revelations were vouchsafed as often as required. Those who belonged to the Whitmer party seem always to have held to the New Testament, and to have accepted the Mormon doctrines as at first promulgated as an addition which was, they thought, entirely consistent with the general spirit and tenor of the Scriptures.

THE CONFLICT OF LABOR AND CAPITAL.

This conflict, notwithstanding the glowing predictions of a host of zealous optimists, is apparently as far off as ever from a happy termination. Instead of becoming calmer, there is now added to it a new and powerful element of disturbance. The organization of the working-men into Trades Unions, Knights of Labor, and other federations, for the purpose of protecting their interests and breaking the power of capital and monopoly, seems to have provoked the latter to take action of a similar nature, and for a similar purpose. This expedient upon which the representatives of labor have built so many hopes and expectations, is beginning to react in a terrible and probably unforeseen manner, the first signs of which are seen in the dark and gigantic shadows of those great conspiracies of capital, *alias* "Trusts," now being projected across the industrial prospects of our country. Of the nature of these powerful and unscrupulous organizations, and the evils which they threaten, the *New York Observer* speaks as follows:—

Signs are appearing on every hand that the people are awakening to a true realization of the dangers which threaten the business interests of the country from the operations of "trust" monopolies. An investigation of these combinations of capital has been ordered by Congress, and a number of State legislatures are also moving in the matter. The Iowa Legislature recently passed a series of resolutions reciting the wrongs and abuses resulting from this new form of monopoly, and calling upon Congress to take some steps toward a correction of the evil. Measures having this end in view, have been introduced in the Legislature of New York. It is high time that some action of this kind was taken. If it is within the power of any legislature, national or State, to protect the people from the remorseless greed of unscrupulous conspirators, that power should be exercised without delay.

During the past few years there has been a rapidly growing tendency on the part of individuals and corporations engaged in the production or manufacture of the necessities of life, to unite their means and forces in such a way as to gain complete and absolute control of the markets. Instead of allowing business to be conducted on the old and safe principle of free competition, with prices regulated according to the natural law of supply and demand, the idea has been to form combinations of all those engaged in each particular branch of industry with the view of fixing arbitrary limits to production, and of creating artificial prices of the necessities and comforts of life. The volume and prices of products controlled by these combinations are not regulated by the natural volume of supply, by the demands of the market, or by the cost of production, or by anything other than the will or caprice of the parties in control. These parties can issue an order, for example, that the production of a certain article shall cease altogether for a time, until the market is in a condition to suit their purposes. They can at any time and with-

out assigning any reason, raise the price of an article to twice or thrice its natural and ordinary value.

These things have actually been done in numerous instances in the past few years. According to the resolutions introduced in the Iowa Legislature, the price of hard coal this season in Central Iowa has been advanced from \$3 to \$5 per ton, as the result of monopoly control. In Kansas a similar advance has been made. In Chicago a Gas Trust, recently formed, has already raised the price of gas to nearly double its former figure. A Trust has just been formed to control the sugar trade. It is stated that the profits on the \$60,000,000 nominal capital of this Trust are at the rate of twelve per cent *per annum*, and that, as the actual value of the properties included is understood not to exceed \$20,000,000, the profits are equal to thirty-six per cent on the investment.

We have recently in these columns given an exact definition of a Trust. It may be made the worst form of monopoly ever yet devised by ambitious and scheming men. It is far worse than the Pool, because it is a stronger and far more compact organization, with a greater centralization of wealth and power. A combination of capital in the form of a Trust is less liable to be affected by outside influences than any other monopoly, and it is practically free from all danger of being broken down by the rivalries, jealousies, or treacherous acts of its own members. The Trust is, in short, a form of absolute monarchy, limited in its sway only by the extent of its special trade or industry. Within these limits it has the power of life and death literally within its hands—life for those who yield themselves up and lose their independence and identity in the Trust, death for those who dare to stand alone and dispute its control in the markets. This applies to those who seek to engage independently in the particular industry ruled over by a Trust.

For the general public there must be a way of escape from the exactions of any industrial tyrant. If the Trust system continues to spread as it has been spreading in the past year, we shall soon see the whole industrial world divided up into these monarchies, related to each other only so far as it may be necessary to secure a common end, the plunder of the people. Between them all the people, the workers, will be ground into the dust. There will be only two classes, the one masters, the other slaves. There will be an end to all life and ambition in the work of the world. Merciless greed and cruel selfishness will be the two controlling principles on which all lines of trade and industry will be conducted. Money will then indeed be king and ruler over all.

The "Trust" monster is now before Congress as a candidate for legislation; but what legislation will be taken, and how far legislation will be effectual, remain to be seen. It has been predicted by some that its career will be short, terminating in a natural death from inanition. Such is certainly a consummation devoutly to be wished, but from the known tenacity of human greed, hardly to be expected. It will be bad enough even if its career is short.

L. A. S.

The Commentary.

"Tell me the meaning of Scripture. One gem from that ocean is worth all the pebbles of earthly streams."—*M'Cheyne*.

SCRIPTURE QUESTIONS.

ANSWERS BY G. W. MORSE.

737.—THE "COMINGS" OF CHRIST MENTIONED IN MATT. 16:27, 28.

In Matt. 16:27 Christ said, "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." He immediately added, speaking to the same individuals, "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." If he had reference in the 27th verse to his second advent, which seems conclusive, how could he with consistency address the 28th verse to those disciples, in view of the fact that his second advent has not yet occurred?

T. E. E.

The "coming in his kingdom," mentioned in the 28th verse, referred to his transfiguration, which was his kingdom in miniature, and was witnessed by Peter, James, and John.

738.—"NO NEW COMMANDMENT" AND "A NEW COMMANDMENT" OF 1 JOHN 2:7, 8.

In 1 John 2:7 the apostle says, "I write no new commandment unto you;" and in the next verse he says, "Again, a new commandment I write unto you." Since the commandment in both instances under consideration was that of love to our fellow-beings, how are the two expressions to be explained?

J. M.

Dr. Adam Clarke gives the following very clear explanation of the passages in question:—

The apostle seems to speak, not so much of any difference in the essence of the precept itself, as in reference to the degree of light and grace belonging to the Mosaic and Christian dispensations. It was ever the command of God that men should receive his light, walk by that light, and love him and one another. But this commandment was renewed by Christ with much latitude and spirituality of meaning, and also with much additional light to see its extent, and grace to observe it. It may therefore be called the *old* commandment, which was from the beginning; and also a *new* commandment, revealed afresh and illustrated by Christ, with the important addition to the meaning of *Thou shalt love thy neighbor as thyself*. Ye shall love the brethren so as to lay down your lives for each other.

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.

BEHOLD, HE COMETH!

BY FRED HOWE.

ANOTHER dawn!

Dark night of pain and death in regions dreary,
Thy dismal reign of terror soon shall cease.
Truth's rising star, o'er hearts bowed down and weary,
Is shedding beams of peace.

O shining Star!

Faith of the past and present hails thy gleaming;
Grief-stricken souls are smiling in thy light.
Awake, my soul! there is no time for dreaming!
Heaven give thee might!

For on and on,

E'en like some dark and madly rushing river,
Dashing resistless to an unknown sea,
Blindly the world is sweeping, oh, forever
Into eternity!

O careless one,

What brings this message to thy waiting altar?
What sacrifice of joy! What depth of gloom!
Knowing the truth, canst hasten, and not falter,
To meet such fearful doom!

O kindred heart,

Canst speak one word to save some fellow mortal?
Ask God for help! Immanuel soon will come,
And for such toil, through Heaven's shining portal,
Shall guide thee to thy home.

Petoskey, Mich.

SWEDEN.

STOCKHOLM.—Our mission school is now closed, and I leave for Christiania, Norway, to-day. Most of the colporters are on their way to their several districts, and the rest will leave soon. Thirty colporters will be actively engaged in the work. Besides these, two go out as Bible workers. About one half of all these workers are beginners; the others attended school last winter. Sixteen of them have been active during the term of school; the rest have had no districts, but have used all their time for study, except three weeks, in which they worked to renew old subscriptions.

The colporters have been at work in Stockholm this time not more than ten weeks, and during this time they have received cash for books and papers to the amount of \$1,508. We have gained two points by this work: 1. Some of the precious truths of the Bible have been carried to many homes and hearts; 2. The colporters have been able not only to live, but also to assist the mission with their tithes and donations, which has been no small help to us. The school has cost in all \$175, which has been made up by donations.

We celebrated the ordinances last Sabbath, ninety brethren and sisters taking part, and twelve outsiders were present and listened with interest to the word spoken. The truth has many friends in Stockholm, and we have good hopes that the mission will continue to prosper in this place.

Feb. 1.

J. G. MATTESON.

THE WORK IN CENTRAL EUROPE.

In glancing over the field which we term "Central Europe," but which in fact comprises all of Europe except Great Britain and Scandinavia, we realize to some extent how great the work that is to be accomplished before the Lord shall come. This territory embraces about all of the ten kingdoms. Here is the seat of the papacy and the old battle ground of the Reformation. Thousands of villages and towns, and even whole nations have not yet heard of the Third Angel's Message. But we are thankful that at least a beginning is made, and a foundation laid. A large printing-house is not only established, but it is busily engaged in preparing publications in different languages; while half a dozen ministers and a score of colporters are scattering the precious seeds of truth. Already over 700 keep God's holy Sabbath. But these are scattered from the Alps and the Piedmont Valleys to the Netherlands, and from the extreme west in France to the extreme east and south of Russia, the Caucasus and the Volga.

While we have many obstacles and difficulties,—a babel of tongues, fields vastly differing from each other, severe laws, poverty, superstition, and infidelity,—yet we thank God that we can report some encouraging news from the different fields already opened, and also from new fields which are just being entered.

New ones are constantly embracing the truth in Russia. Bro. Laubhan writes us that he received 200 rubles (\$100) on his last trip, but half of this was tithing. He also obtained some twenty-seven subscriptions for our periodicals. Since returning to his home on the Volga, five have joined the church

where he lives. Two other brethren who live on the other side of the Volga, have been on a missionary tour for two months. They visited some Russian Baptists, and found them interested in the truth. At one place where we have a little company, six joined the church, and three were baptized. The church in the Caucasus is still growing, and now numbers some seventy members. Bro. Comte has recently organized several churches in France, and reports considerable interest where he is holding meetings at present. Our canvassers, though they have a hard field, are of good courage, and are doing what they can to circulate our publications. Bro. Vuilleumier and Geymet are holding meetings in the Piedmont Valleys in Italy, and they write that sometimes over one hundred attend the services.

Switzerland is now being more and more worked by our canvassers, and both French and German workers are having excellent success. At Chaux-de-Fonds, where our new church is about completed, Bro. Curly took seventy orders for the "Life of Christ," in ten days, and Bro. Auger took sixty-six in thirteen days. They have obtained in that town alone 234 subscriptions, and in Locle fifty-five. At Berne, the capital, our canvassers, though the ministers warned their people against them, have already obtained over one hundred subscriptions; at Schaffhausen over fifty have been obtained. They are also doing well in the neighborhood of Zurich, having taken in two small towns 150 orders. Our book sales during the last four months must amount to nearly \$3,000. Bro. Erzenberger writes that at least six new ones have embraced the truth at Zurich since the last meetings commenced. All our churches gave liberally during the week of prayer.

I visited Germany during the holidays, and our brethren gave me over \$200. Half of this was for tithing, and the other half for books they had sold. This is certainly a good showing for one quarter. They are all longing for the time when the work can be commenced here in good earnest. They ordered a club of over fifty *Herolds*. From here I went with Bro. Van der Schuur to Holland. Our first stop was at the largest Dutch orphan asylum at Neerbosh, where his brother is the principal. We had a very interesting visit with him and the director of the institution. They kindly showed us the whole establishment, which is indeed a model of order and cleanliness. Over 800 are cared for in this institution, which is supported by donations. Besides the common school, which has over 400 pupils, there are various workshops, such as a printing-office, book-binding, carpenter-shop, shoemaker-shop, and tailor-shop, besides a farm. Over 200 are instructed in the different trades. After stopping in two other cities, we went to Nieuw Pekela, where we were indeed glad to meet Bro. Haskell and have his counsel and help. This time our Seventh-day Baptist friends attended the meetings, and feasted on the precious truths of the Third Angel's Message.

At the first public meeting in Holland, there were over 200 hearers, and though I was obliged to speak through an interpreter, the subject, "The importance of the prophetic word," seemed to make a deep impression. At the next meeting there were 300 out, and, being urged, we secured for the last service the church of the Free Evangelicals, which was crowded on that occasion. The minister himself opened the meeting, and at the close heartily indorsed the remarks; also gave us an invitation to use his church when we should return to Holland. The hall rent for three evenings was four dollars, but \$4.20 were received in donations and collections. A favorable impression has been made, and we hope that now, as our publications are being circulated and also our good paper, the interest will constantly grow. Bro. Van der Schuur, and two others have decided to commence canvassing at Grovingen, a city of more than 50,000 inhabitants, situated in Northern Holland. Holland in many respects is one of the best fields; the government is very liberal, there are no oppressive school or military laws, and the license for canvassers is but a trifle. We hope that we may soon see the truth moving in this country also.

We hope that God's people will remember us and the work in Europe in their prayers, and that the day may not be distant when here as elsewhere the truth will triumph.

Jan. 22.

L. R. CONRAD.

KANSAS.

RUSH COUNTY.—I closed my work in this county Feb. 5. I never before had so much of God's blessing to assist in his precious work, nor did the Third Angel's Message ever appear so exceedingly precious as while engaged in labor during these three weeks. Seven dear souls made a start to walk in all of God's requirements. Many others, including both English and German, are deeply interested.

The brethren of the Olney church assisted me much every way, but especially by their earnest prayers. They were themselves much encouraged and strengthened in the faith. The Lord will certainly reward such faithfulness. I sold books to the amount of \$29.90, and obtained a half dozen subscribers for our different periodicals.

Feb. 8.

S. S. SIMOCK.

MINNESOTA.

BRainerd, Verndale, and Wadena.—During the latter part of January, I spent a few days at Brainerd. The cold weather was so intense that but few were out to the meetings. Two sisters are having excellent interest in the Bible work, and we confidently look for fruit. Feb. 1, 2, I was at Verndale again. Held one meeting in a private house. All seemed encouraged, and nearly all voted in favor of assisting by weekly donations. I have now spent five days at Wadena. I believe the time has been profitably spent, and the effort profitable to all. The Sabbath-school work, growth in grace, the H. and T. work, and our foreign mission work all received attention. At all these places, by almost unanimous consent, they voted to lay by each week for the mission work. May the Lord bless his people. Bro. Everest is with me. We go to-day to Frazee City.

H. F. PHELPS.

INDIANA.

Ligonier and Wolf Lake.—In closing my labors at Ligonier, I presented the necessity of our people's procuring full sets of the "Testimonies," and thoroughly reading them. As a result, I received orders at this place for four sets. I also sold some other books, the whole amounting to \$38.66. I received \$12.50 on tent fund.

I went to Wolf Lake Feb. 7. This church has recently been deprived of their elder, which was a great loss to them and to the Conference. A good interest on the part of those not of our faith was manifested. Three were added to the church, and others are almost ready to move forward. I obtained orders here for two sets of the "Testimonies," and received \$16.50 on the tent fund. I could remain here but a few days. Many regretted that the meeting should close so soon.

D. H. OBERHOLTZER.

FLORIDA.

Waldo, Pine Hill, Gainesville, etc.—During the months of November and December, I visited the Sabbath-keepers at these and other places. Although there are only a few at each point, I was rejoiced to find them of good courage. At Pine Hill I gave sixteen discourses, which were much appreciated by the brethren. Just before my arrival, they had been refused the use of the school-house in which to hold their Sabbath-school, and some of them were feeling somewhat discouraged. As the meetings were held two miles away, in another section, they resulted in kindling an interest where it was least expected, and I hope for good results. Thus 2 Cor. 13:8 is again verified.

At Gainesville I spoke seven times, and also held two Bible readings, much to the encouragement and I hope, profit of the brethren there. During the week of prayer I was with the Fernandina church. The company here is small, and consists wholly of sisters; but some of them are struggling nobly to hold up the light against the powers of darkness. May they so live that God's blessing may ever attend them.

Jan. 9, I began meetings at Gabriella, a sparsely settled section, twelve miles Northeast of Orlando. I remained four weeks, giving twenty-eight lectures. The interest was good throughout. While many were convinced that our positions are sustained by the Bible, only one has signified her intention to obey. I hope for others. Book sales amounted to \$11.92. Three yearly subscriptions to the REVIEW were obtained, and \$4.00 were received in donations. The people of Gabriella showed me every kindness and attention possible. My courage in the Lord is good. The Third Angel's Message will triumph, whether we have faith enough to triumph with it or not. I hereby invoke our brethren and sisters of Florida, to pray earnestly that God may greatly bless the efforts put forth in this State the coming year.

Feb. 6.

L. H. CRISLER.

NEW YORK.

AMONG THE CHURCHES.—Since returning from the General Conference, I have held meetings in connection with the week of prayer, at Buffalo, Syracuse, Mansville, and Adams Centre. Meetings at the last-named place especially, were profitable and encouraging. Since then I have attended the church quarterly meetings of the Pulaski, Mansville, and Adams Centre churches; and general meetings, in company with Eld. R. A. Underwood, at Newfane, Rome, and Adams Centre. Bro. Underwood's labors were greatly appreciated, and I believe they were a great blessing to our people who attended these meetings.

The meeting at Newfane was attended by friends from Buffalo, Lancaster, Ridgeway, Parma, and Canada. The interest among those not of our faith was quite good, and an excellent influence was exerted upon them, as well as upon our own people. The same was true at Rome, and even more so at Adams Centre. Our brethren and sisters at the latter place were especially encouraged, and the interest among those not of our faith was greater than it had been

for many years. Friends from Albany, Syracuse, and Brookfield were present at the Rome meeting, and from Pulaski, Mannsville, Williamstown, Watertown, Gouverneur, Buck's Bridge, and Silver Hill, at the Adams Centre meeting.

At all these meetings, the missionary work, home and foreign, and the canvassing work were discussed and resolutions were adopted. Our periodicals received due attention, and steps were taken for raising a camp-meeting fund, which seems to meet with universal approval wherever presented.

The laborers were present at these meetings, and received a rich blessing from the Lord; and they go to their fields of labor with increased courage and faith, to battle with the powers of darkness, and labor for the perishing. The plan for supporting our foreign missions, recently recommended by the General Conference, seemed to meet with hearty approval by all our brethren at these gatherings, and a revival of the missionary spirit was seen which is truly encouraging. The work is onward, and those who press through the darkness and struggle for victory, will receive the crown of life. M. H. BROWN.

THE WEEK OF PRAYER AT SMITHLAND, IOWA.

From the time Bro. Butler's article appeared in the REVIEW, some time previous to that of the regular time when a special effort was to be made, we began to seek the Lord with full purpose of heart, and to visit among the brethren and talk of the great goodness of God, and how much we needed his help to complete the great work he has intrusted to us. We wrote letters to those whom we could not visit. In reply to one letter we received a donation of \$10, which paid for all the effort put forth in this direction. It is not enough for an elder to meet with the members of his church simply on the Sabbath; he should visit them at their homes, and by so doing he will become better acquainted with them spiritually.

According to appointment, Dec. 17 found a goodly number of our brethren and sisters in their respective places, with an unusual earnestness visible on their countenances. We held two meetings each day, with the exception of Friday. The earnestness deepened every day. The Spirit of the Lord came in, and made the hearts of the brethren and sisters tender, especially those that were determined to make an advance move. Eld. J. M. Willoughby was with us a part of the time, and rendered valuable assistance. Sabbath, the 24th, was a good day for us. Sunday, the 25th, was spent in preparing for the Christmas offerings. At the usual hour the brethren and friends began to assemble, and at the hour for the services to commence, the church was filled to its utmost capacity, even the vestibule and aisles being filled with attentive hearers. The program was followed out, the best of order being preserved, and the Spirit of the great God was felt to a good degree. At the close the offerings were collected, which amounted to \$138 in cash. Young men contributed largely while tears of joy filled their eyes. The program which was followed out did credit to the cause in this place. To our blessed Redeemer's name give all the praise. G. F. WATSON.

GENERAL MEETINGS IN NEW YORK.

The meetings held at Newfane, Rome, and Adams Centre are among the blessings of the past. The Newfane church is one of the oldest in the State, and has had an experience in the cause for many years. I was truly glad to see at this meeting Father Lindsay and his sons, Bro. Gaskell, and others who have been more or less connected with the cause and its general interests for years. My heart was drawn near to these brethren and sisters as I felt that their hearts beat in unison with the last message of truth to the world. Somehow I always feel that I am at my father's home when I am with the old standard-bearers. The presence and labors of Eld. R. F. Cottrell and those from other parts of the district who had been in the truth for many years, made the occasion one of more than ordinary interest to me. We had a very good attendance of the brethren, also of those not of our faith. The missionary work was of special interest at all the day meetings, which were well attended by all the church as well as by those who had come from abroad. The Newfane church held a meeting at Father Lindsay's house on Tuesday, to consider some local matters of the church. One united with the church, and a precious season of celebrating the ordinances of the Lord's house was enjoyed. The brethren at Newfane, also those who came in from other churches, were much encouraged by the meetings.

The meeting at Rome was good, but was not so well attended by the district. The outside interest was the best known for years at Rome. The meetings held in the interest of the various branches of the missionary work, were especially interesting and profitable to all. The work of canvassing was dwelt upon, and its importance was felt by many as it had not been before. Bro. P. Z. Kinne, A. E. Place, and H. E. Robinson assisted Eld. Brown and myself in the meetings. The ministers of the New York Conference present at the Rome meeting, felt that it had

been a meeting of real strength and great encouragement to them. The leading brethren enjoyed several seasons of prayer together, the last of which was one long to be remembered by all present. God gave us a token of his willingness to work for his people.

Adams Centre is the stronghold of our S. D. Baptist brethren. Our own people, also, have a good church there. This meeting was well attended by the surrounding churches. I think there were seven churches represented, besides the Adams Centre church. At this meeting Bro. Wheeler, M. C. Wilcox, and F. M. Wilcox were present. Eld. Brown, P. Z. Kinne, and the T. and M. secretary were also present. The weather was favorable and the attendance was good. The burden of the meeting was, to reach a high standard and be co-laborers in the work of God. Nearly all points of the missionary work were discussed freely. Here as at the two previous general meetings above referred to, the recommendation of the last General Conference, concerning weekly offerings for foreign missions, was unanimously adopted. Our S. D. Baptist brethren, also a number of first-day people, attended the evening services. Sunday evening, when I spoke upon the National Reform movement, the house was full. I trust some seeds of truth were sown.

Personally, I very much enjoyed my labors with Eld. Brown and the dear brethren and sisters of the New York Conference. The work in this Conference is increasing, and the financial difficulties are greatly improved. Over \$2,000 were sent by the State secretary to the REVIEW and Signs offices at the close of the Rome meeting, several hundred dollars of this amount being applied on the old debt. Courage inspires the hearts of the brethren in all parts of the State. Quite a number have recently embraced the truth. We see no reason why our brethren in New York cannot help forward the cause of truth in the name of our mighty Leader, Christ.

R. A. UNDERWOOD.

HEALTH REFORM INSTITUTE PROCEEDINGS.

PRELIMINARY MEETINGS.

AN informal meeting of the Health Reform Institute Association was called to order by the President, Dr. J. H. Kellogg, at Oakland, Cal., Nov. 15, 1887, at 9 o'clock. The Chairman gave a short account of the origin and development of the Sanitarium, at Battle Creek, Mich., formerly known as the Health Reform Institute. Especial attention was called to the charity work of the institution, and the need for greater facilities for carrying on this branch of the work, which its present state of financial prosperity enables it to undertake with safety. The fact was explained that if charity patients could be treated in a separate building, at least double the number could be treated at the same expense now incurred for this purpose. It was also suggested that an enterprise of this kind would open a most excellent missionary field.

Sr. White then made extended remarks upon the establishment of a charity building for the treatment of the sick poor, answering objections, and showing its utility and connection with our work. She concluded by saying, "I believe the charity institution is in the order of God, and that we ought to have it."

After a vote that the Chair appoint a Committee on Resolutions, consisting of three members, the meeting adjourned.

SECOND MEETING, AT 9 A. M., NOV. 23.—Prayer by Eld. J. O. Corliss. The reading of the minutes of the previous meeting was waived.

The Chairman again explained that the meeting was an informal one, and that its chief purpose was to acquaint the friends of the institution with its practical workings, and to discuss questions of interest in relation to it. As the Committee on Resolutions were not prepared to report immediately, the Chairman occupied some little time in explaining the general plan upon which the work of the Sanitarium is carried on, special reference being made to the Training School for Nurses, which had been established, and the benefits which might be derived by our city missions through having connected with them persons who had been thoroughly trained in temperance principles, in healthful cookery, and the proper nursing of the sick. The new charity enterprise was again referred to, and further information given respecting the way in which it will be conducted, and especially its relation to the religious working of the institution. The idea was conveyed that the new charity institution would give an excellent opportunity for an illustration of the proper combination of faith and works in the treatment of the sick, and also that it would greatly aid the managers in maintaining a philanthropic spirit among their employees.

The Committee on Resolutions then submitted the following report through the Chairman, Eld. J. N. Loughborough:—

1. *Resolved*, That we see reason for devout gratitude to God that the efforts made in our various Conferences the past year to awaken a deeper interest in the cause of health and temperance, have met with such marked success, the tangible evidence of which is apparent in the greatly increased number of subscribers to *Good Health*, and the sale

of so many thousands of health and temperance publications.

2. *Resolved*, That we hail with delight the news which comes to us through our representatives from Scandinavia, that the Danish-Norwegian and Swedish health journals are so rapidly increasing their lists of subscribers through the efforts of canvassers, and that by this means our workers are gaining access to so many homes and hearts in those countries.

3. *Resolved*, That the recent establishment by Eld. Haskell of a depository in Paternoster Row, London, the great center of the literary interests of the world, for the sale of health and temperance literature, should be the cause of praise and thanksgiving to God, in that it is an assuring evidence of the immediate and rapid spread of light on the great theme of health reform and kindred truths.

4. *Resolved*, That an additional cause of gratitude to God is the fact communicated to us by Dr. J. H. Kellogg, that the Sanitarium, which has for some years struggled under financial difficulties, has now so far canceled its debts as to be free from these embarrassments.

5. *Resolved*, That this Association approve the idea proposed by Dr. Kellogg, to erect a hospital building in connection with the Sanitarium in Battle Creek, Mich., where the sick poor among us may receive treatment at charity rates.

6. *Resolved*, That we consider the cause of health reform as one the world over, and that we extend the hand of sympathy and good cheer to the Rural Health Retreat, at St. Helena, Cal., in which are inculcated the same principles as in the Sanitarium at Battle Creek, Mich., and that we are greatly pleased to learn of the progress which the former institution has made since its opening in the spring of 1885.

Whereas, The Health Retreat, though desirous to do all it can in giving charity treatment to the sick and worthy poor among us, cannot, while in its comparative infancy, do as is proposed by the parent Sanitarium, erect a charity hospital; therefore,—

7. *Resolved*, That in the sense of this body, it should be aided in its humane work by raising a charity fund to be used for the benefit of the afflicted poor who shall be properly recommended to the care of the institution, such fund to be called for in contributions from those inclined to give for so worthy an object.

Whereas, The two journals, *Good Health* and *Peace Health Journal*, have each their mission to fill, and their appropriate sphere in which to work, the former being like an advanced reader and the latter a primer of simplified lessons; therefore,—

8. *Resolved*, That we deem it expedient that the circulation of both these journals be encouraged as a means of arousing investigation of, and stimulating perseverance in, the cause of health reform.

On motion, the above report was received, and the various resolutions discussed and voted upon separately, each being adopted by unanimous vote. Resolutions one, two, three, and four were adopted after being spoken to by Dr. Kellogg, Elds. Goodrich, Loughborough, and others. Resolution five was discussed by Elds. E. W. Farnsworth, G. I. Butler, J. N. Loughborough, and the Chair. Eld. Farnsworth said that he did not see how the Association could pass the resolution intelligently upon the meager information they had had upon the subject. Eld. Loughborough stated that the resolution did not commit the Association to anything except the idea of having a hospital, leaving all other questions to be settled afterward. The Chair took the same view of the matter, and suggested that the point alluded to might be guarded by an amendment of the resolution. Eld. Butler stated, however, that such an amendment would not be advisable, and favored postponing further action on the resolution, till such time as the whole matter could be laid before the stockholders. It was finally voted that the resolution be referred to a committee of seven, to be appointed by the President. The Chair, however, declined to make the appointment, requesting that an Investigating Committee should be nominated by the mover of the resolution, or by the stockholders.

On motion, the question before the meeting was laid upon the table. The meeting then adjourned to call of Chair.

THIRD MEETING, AT 3 P. M., NOV. 25.—Prayer was offered by Eld. J. H. Morrison. The Committee on Resolutions presented as a substitute for resolution five, the same resolution restated so as to avoid the possibility of misapprehension as to its meaning. In the discussion of this resolution, Dr. Kellogg explained further respecting the advantages of, and necessities for, a charity building, and also gave a detailed explanation of the plans for its construction and maintenance, by which it appeared that the building, although to be erected and owned by a friend of the institution, was to be wholly controlled by the Board of Directors of the institution. Somewhat extended remarks were made by Sr. White respecting the need of an institution of this kind, and the many advantages, direct and indirect, which would accrue from it. The Chairman stated that several members of the Board of Managers were present, and would willingly answer any and all questions which might be asked respecting the plans for the building, etc. Several questions were asked and answered. A. R. Henry read a copy of a paper held by the Sanitarium Board, in which the individual proposing to erect the building for charitable purposes, agreed that it should be wholly controlled and managed by the Sanitarium; and at the end of five

years, when it should be free from debt, he would deed it to the Board of Directors for one half its cost. The expense of the building, which is now in course of erection, is estimated at something more than \$20,000. Remarks were made by various stockholders, after which a motion was made and unanimously carried, adopting the resolution. This motion was followed by another, adopting the plan for the erection of the building which had been undertaken by the Board of Directors, and approving their action in undertaking this enlargement of the charity work of the institution. A large number of persons not stockholders being present, a second vote was taken, in which all present were invited to vote. The motion was carried unanimously by a rising vote. A vote of thanks was then tendered the one who proposed to erect the charity building, after which the meeting adjourned *sine die*.

TWENTY-FIRST ANNUAL SESSION.

Pursuant to appointment, the twenty first annual meeting of the Health Reform Institute was held in the Tabernacle at Battle Creek, Mich., Dec. 12, 1887, at 3 P. M. The President, Dr. J. H. Kellogg, in the chair. Meeting opened with prayer by Eld. Uriah Smith.

The Secretary reported the number of shares registered for a quorum, as 738, and that the total number of shares represented at the meeting was 394. It thus appeared that there was no quorum present. The report of the Treasurer was called for and read, and after remarks by the President, the meeting adjourned.

In consequence of the lack of a quorum to elect a new Board of Directors, the old Board hold over until an election is made, and the present Board of Directors is as follows: J. Fargo, A. R. Henry, I. D. Van Horn, W. H. Hall, G. H. Murphy, L. M. Hall, J. H. Kellogg, J. H. Kellogg, Pres. W. H. Hall, Sec.

SOUTH LANCASTER ACADEMY.

HAVING been privileged to spend a short time at South Lancaster, and having been very favorably impressed with the school established here, I wish to make it manifest through the columns of the REVIEW.

Education with us as a people is no longer an experiment but a success. As we have seen young men and women come forth from our schools educated and refined, with the Spirit of God welling up in their hearts, fitted to go forth to meet the demands of the cause among all classes of people, I have been led to say, God bless our schools. Yes, we are all thankful that we have these institutions of learning established among us; but the old adage, "What is the use of books if you never read them," is applicable. We may have our book-shelves filled with the best histories and the choicest biographies; we may have the writings of the most scientific men of the past and present ever ready to impart knowledge to us; but if we never read them, they are of no value to us whatever. Thus it is with our schools, if we do not patronize them.

But very few of our youth and children in New England are attending the Academy. This is not as it should be. Some have attended for a short time and then stopped; but no spasmodic effort will ever secure the desired effect. A good, thorough education is not to be obtained in three, six, or twelve months; neither can such an education be acquired without costing something. Many of us desire to have our children receive a good, liberal education; and where can they better obtain it than at our own schools, surrounded as they will be with the best of influences, and taught by teachers who are not merely hirelings but who feel the worth of souls as well as the importance of higher education,—teachers who not only feel the importance of their pupils' having a knowledge of the sciences, but also a knowledge of the things of God, and who have a desire that the cause of God may be "thoroughly furnished" with a class of men and women fully qualified to fill any position in which God's providence may place them?

Again, the Spirit of God has testified that schools should be established where not only our youth and children may receive instruction, but also where men and women of more mature years may go and in a short time get such help as will fit them to become laborers in the cause of God. Our school at South Lancaster has been brought into existence for this very purpose; but how can it flourish unless our brethren throughout New England feel the importance of higher education, and put forth every effort in their power to sustain it? Some will say, We have schools nearer home where we can send our children. There may be churches of other denominations much nearer our homes than our own, which we might attend, but do we feel free to do so?—No. Then why should we not be as careful to have the proper influence surround our children in their school relations, as we are to secure the proper influence for ourselves in our church relations? Others will say that it costs so much to send their children to South Lancaster. I know it costs something to get an education, but what better can we do with our means than to educate our children so that they may become workers in the cause of God?

We are taught by Christ not to lay up treasures on

the earth. Brethren, how long shall we cling to our earthly treasures? Shall it be till they are tied to us as millstones, to drown us in the lake of fire? May God save us from this. The cause of God is in great need of educated men and women to fill important places in our missions, those who can go out as canvassers and colporters, to meet the intelligent public. The testimony of the Spirit of God has said that there ought to be one hundred laborers where there is now one. What steps are being taken to bring this about? Fathers and mothers, what are you doing for your children? Are you using your means to give them an education in our schools, surrounded as they will be there with the influence of Christian teachers, or are you letting them go into the society of worldly teachers and world-loving children? O that all might feel as did the psalmist: "Rid me, and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood: 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: 11, 12.

After what I have seen of the South Lancaster Academy and its teachers, I am satisfied that it is just the place for our children, if we would have them become refined, educated, and converted. Brethren and sisters of New England, stand by the South Lancaster Academy. C. L. KELLOGG.

Special Notices.

TO MAINE SABBATH-SCHOOL SECRETARIES.

ON account of the death of the State secretary, Sr. Carrie R. Linscott, Sr. Jennie R. Bates, of West Sumner, Oxford Co., Maine, has been appointed to fill the vacancy. Let all letters pertaining to the Sabbath-school work be addressed to her. S. J. HANSON, Pres. Maine S. S. Ass'n.

TO KENTUCKY CHURCH TREASURERS.

BRO. SAMUEL ROWE, of Leitchfield, Grayson Co., Ky., is now treasurer of the Kentucky Conference. Sr. Elsie K. Scott, of Cecelian, having resigned. All church treasurers should take notice of this, and hereafter send all tithes and donations to the above address. J. H. COOK.

NOTICE FOR COLORADO.

I WANT to hear from all scattered Sabbath-keepers in the Gunnison, Grand, and Plateau valleys; in fact, all in Southwestern Colorado, west of the Continental divide. Please write to me, giving P. O. address, and state if there is an interest to hear the truth in your vicinity. I know there are some scattered ones in these valleys who are members of churches in the east, and I desire to visit you. In the meantime, scatter reading matter, and create an interest in the truth. I think our scattered brethren should unite with our churches in the States or Territories where they live, and each pay tithes to the Conference to which he belongs. GEO. O. STATES.

NEW YORK, ATTENTION!

I WOULD call the special attention of our brethren and sisters in New York, to the arguments and facts set forth in Bro. Butler's article in the REVIEW of Jan. 31, on "Tithing in the State of Michigan"; and also the article from Bro. Covert in the REVIEW of Feb. 7, entitled "What Should the Tithe in Indiana Be?" These articles are worthy of a careful reading, and the principles set forth are as good and true for New York as for Michigan or Indiana. Our church membership in New York is 800, and our tithe for January was about \$1,300, paid by 265 persons. Hence only about one third of our membership paid tithes the past quarter, as shown by the reports of our church treasurers. This, I think, should be different, and would be if the head of every Sabbath-keeping family would request the church treasurer to give his wife credit for one half the amount of tithe he pays, and have her name appear on the list just below his own. She helps earn the means, and is entitled to her share in the profits. There is no reason why the husband should receive credit for all the tithes paid by the family, inasmuch as all the members of the household help, or should help (when old enough to work), to earn the income which is tithed.

Parents should encourage their children to pay into the Lord's treasury a tithe of what they earn. Give them work yourselves, and pay them for it, teaching them by precept and example that one tenth is holy unto the Lord. Teach them this lesson, that the health and strength they enjoy, and the ability they have to earn means, have been given them by the Lord, and that hence they are under obligation to render to the Giver that portion which he has claimed; namely, a tithe of all. I trust our church treasurers

will encourage Sabbath-keeping families to do this, and have the names of all our Sabbath-keepers on the list of those paying tithes. Our tithes in New York have been increasing during the last four or five years, and we expect they will increase in the future. Our ministers all pay tithes, and we hope to see a large increase in the amount paid by the entire Conference during 1888. Let us all do our duty, dear brethren and sisters, and not rob God in tithes and offerings. M. H. BROWN.

MISSOURI CANVASSERS, ATTENTION!

THE first forty canvassers have been assigned territory or places, but only a few are as yet actively at work, and some, I learn, have left the State without reporting their deliveries. I take this means of requesting that all such fill the blank space in their contract, showing the number of books sold, and then return the contract. The second forty who signified their intention to enter the canvassing work, I fear need to rally or they will soon be too far behind to hear the call. I desire to hear from them, as I have not the addresses of all.

Some of our canvassers are continuing in the work, notwithstanding the hard times incident to a partial failure of crops last year; in some portions of the State, crops have been cut short three years in succession. To this class I look for a few real, live canvassers who will be pioneers in the work, and who will have something to say when we come up to our next general meeting.

There are some who are endeavoring to so arrange their business that they can enter the work. Some of these have had an experience in selling our books, and will be a support to our canvassing work in the near future. I am still hindered from carrying out the wish of our people; but I trust that I may yet be successful in so arranging matters that I can do so. We must rally to the work.

Those of our canvassers who have territory where there are wage-workers, are selling some books, and are of good courage. If under discouragements we learn to walk, under favorable circumstances we may learn to run. I should like to hear from any of our people in Northeast Missouri where territory has not been canvassed, who would be willing to furnish a home to a lady canvasser just entering the work. Address me at Beverly, Macon Co., Mo. Feb. 2. H. D. CLARK.

TO TEXAS SABBATH-SCHOOLS.

AT the last annual meeting of the Texas Sabbath-school Association, held at Ft. Worth, Texas, in July, 1887, the Committee on Resolutions offered with others the following, which, after interesting remarks by Eld. E. W. Farnsworth, R. M. Kilgore, and others, was unanimously adopted:—

Resolved, That we urge upon all our schools the importance of liberal class contributions, and that three fourths of the same be donated to the African Mission, and that tithes be paid to the State Association on the remainder.

Now brethren and sisters, let all our contributions be liberal this coming year, and our donations will go to support the London Mission; for at the last session of the International S. S. Association it was voted to devote its donations to that mission. The donations for the past two quarters have been only \$23.70, not quite one fourth of a cent per week for each scholar. If each Sabbath-school scholar will give one cent each week this year, there will be the sum of \$208 contributed to help in this glorious work. Let us awake and be faithful to God's cause, and have a good report for this quarter. Send your donations to the State secretary at the same time you send your quarterly report. W. S. CRUZAN, Pres. Texas S. S. Ass'n. Feb. 12.

THE MISSION BOXES.

I HOPE all our brethren and sisters in Southern Illinois, old and young, without a single exception, will adopt the plan proposed for the aid of our foreign missions. Dear brethren, you all earnestly desire and pray God to open up a way for the light of truth to reach the people of Southern Illinois. Here is a way that you can make your prayers acceptable to God. "Make to yourselves friends of [with] the mammon of unrighteousness," or "lay up for yourselves treasures in heaven." Will not every soul make a weekly donation, and offer a petition, regularly every first day of the week, during this year, that God may bless our own and other mission fields? Dear brethren, I truly believe that if we will do this, we shall see the fruit of this work in a largely increased spread of the truth in this southern field of Illinois.

Let every company or church inform me by mail how many have agreed, after prayerfully considering the matter presented to them, to promise to adopt the plan, and I will have the boxes sent to you at once. Do not delay this, dear brethren and sisters and children, but let all do something, and God will surely hear our prayers and bless our State and people, and we shall see the cause move forward in Southern Illinois. Address me at 2 and 4 College Place, Chicago, Ill. G. H. ROGERS.

JEFFERSON, MICH., GENERAL MEETING.

DEAR BROTHERS AND SISTERS OF DIST. NO. 2: The Conference committee, by earnest request from friends of the cause at and near Jefferson, have seen fit to appoint a general meeting to be held at that place, commencing Feb. 24 and continuing through the 27th.

This will be a very important meeting. Eld. Butler and other experienced laborers will be present. All of us who possibly can, should avail ourselves of this opportunity of getting good, and thus show our appreciation of the efforts put forth by our Conference to help us.

The Jefferson church are making preparations to entertain a large company, and they extend to all an earnest invitation to be present. They are expecting a large attendance, and let us not disappoint them. Let us try to overcome every hindrance, and make a general rally at this important time. All should be present at the first meeting and remain till the close. The last meetings are often the most important.

Dear brethren, let us bestir ourselves and seek the Lord earnestly, that we may be able to come up to the help of the Lord against the mighty.

W. C. SISLEY.

News of the Week.

FOR WEEK ENDING FEB. 18.

DOMESTIC.

—Small-pox rages near Mitchellville, Iowa. The health authorities pronounce it of mild form.

—Many business buildings at Westerly, R. I., were destroyed by fire Friday morning, entailing a loss of \$150,000.

—Local option elections were held Tuesday, in Osceola and Gratiot counties, Michigan, prohibition carrying the day in each.

—By the explosion of a boiler on a plantation near Batrop, La., Friday, four men were killed and four others fatally scalded.

—There is fear among the residents along the Susquehanna River that much damage will be caused when the ice breaks up in the spring.

—Last year there were 2,335 murders in the United States, seventy-nine legal executions, and 123 lynchings. Comment is unnecessary.

—Another blizzard raged Monday in Southern and Central Dakota. At Aberdeen the mercury suddenly dropped from 25° above to 12° below zero.

—A bill has been introduced into the Maryland Legislature, to compel all registered voters to cast their ballots at each election under penalty of a fine.

—A skiff containing eight persons was submerged by the swells of a steamer a short distance below New Orleans, Saturday evening, and seven of those on board were drowned.

—A derrick fell upon a Reed Avenue street-car, in Brooklyn, Tuesday morning, killing four men and wounding nine others. It is believed that four of the latter cannot recover.

—The Mormons of Salt Lake City have offered to put three Gentiles on their municipal ticket, and the offer has been accepted. Four Gentiles in the city council will be a novelty in Salt Lake.

—Drunken Hungarians overturned a lamp at Silver Brook, Pa., Saturday night, and the place catching fire, five men and a girl were burned to death, and other persons are not expected to recover.

—The Collins Paper Manufacturing Co.'s factory at North Wilbraham, Mass., was destroyed by fire Wednesday morning. The loss is estimated at \$250,000, while the insurance aggregates \$300,000.

—It is said that Hartford society is stirred to its depths over the discovery that whist parties, so popular there, are in defiance of the law against gambling, and that each lady and gentleman who has taken part in the game is liable to a fine of \$100.

—Fire in the *Advertiser* office at Elmira, N. Y., Wednesday night, spread with such rapidity that the editors, printers, and reporters narrowly escaped with their lives. The flames spread to the adjoining buildings, which were destroyed. The losses aggregate \$180,000.

—Governor Wilson, of Charleston, Va., has issued a requisition to the governor of Kentucky, for the arrest of twenty-eight of the combatants in the Hatfield-McCoy vendetta. It is charged that the Hatfields are guilty of the most diabolical murders. The story of these crimes is made public.

—Dr. Mc Glynn and Henry George have parted company. The former wants to run an independent Labor candidate for President, while the latter prefers to promote his labor and "anti-poverty" schemes under the wing of the Democratic party. Between them they will probably accomplish very little in either direction.

—Letters have passed between representatives of the strikers and the Reading management, looking to a resumption of work, and it is believed that the pits will again soon be manned. The wages question will be arbitrated after the miners resume work, and no man will be barred out who has been quiet and orderly during the troubles.

—The Chicago anarchists, who have been holding many

meetings, have issued a circular in which they say: "Citizens, awake! The blood of our innocent brothers crieth from the ground. Let us arouse the struggling masses to the fact that they are sleeping upon a volcano, which may burst forth at any hour. Be ready when the trumpet call of revolution sounds the signal, and herald the proclamation of the down-trodden and oppressed."

FOREIGN.

—The *Pester Lloyd* says that it has learned that current rumors to the effect that Belgium and Holland have entered into a defensive alliance with Germany, are well founded.

—To be able to wear all his decorations and orders at one time, Prince Bismarck would require a breast thirty feet in breadth. Their weight amounts to a little over forty pounds.

—A dispatch from Munich, dated Feb. 16, says: "An explosion which occurred in the Kreuzgraben coal mine, near Kaiseraltern, Bavaria, killed forty persons. Thirty-six men were rescued.

—A Grand Trunk passenger train from Toronto collided with a freight near Hamilton, Ontario, Thursday afternoon, wrecking both engines and hurling express and baggage cars down a fifty-foot embankment.

—A Vienna dispatch, under date of Feb. 11, says: "One of the avalanches which just occurred on the line of the Arlberg Railway buried the Laagen station and a mail train. Two thousand men are at work attempting to rescue the imprisoned persons. Two large avalanches have blocked a tunnel on the line, and it will probably be a week before it is again opened, despite the effort of a large number of troops and workmen who are engaged in removing the snow."

—A dispatch dated London, Feb. 15, says: "Fearful snowstorms prevail on the continent. In some parts of Switzerland the snow is seven metres deep, and numerous avalanches have occurred, attended by loss of life. One outlet of the St. Gothard Railway tunnel was blocked by snow, and a train was detained inside the tunnel for an hour. The channel of the River Ache, at Gastein, Austria, has been filled with snow by an avalanche, which also destroyed several houses. Similar accidents have occurred in the Kotteshach and Schwarz valleys, in the Tyrol, and elsewhere.

—The *Journal Des Debats* (Paris) publishes an interview with De Brazza, the explorer, who has just returned from Africa, in regard to Henry M. Stanley. De Brazza believes that after leaving the Aruwimi River, Stanley, in order to feed his men, would be required to make daily raids upon the tribes in the districts through which the expedition passed. This, of necessity, would oblige him to push on with all possible speed. Stanley has probably joined Emu Bey, who will return home via Khartoum or Suakin, as he would not return home by way of Zanzibar unless he felt that the strength of his expedition would enable him to force his way.

RELIGIOUS.

—It is stated that thirty-three missionary societies now have workers in Africa.

—The miners at Pottsville, Pa., have boycotted the church where the non-union men attend.

—Suit was begun Tuesday, at Salem, Mass., to determine the rights in equity of all parties concerned in the Andover future probation matter.

—The great island of Hainan, off the south coast of China, is the newest of the Presbyterian missions. For the first time in the history of missions its people hear the gospel.

—Miss Rainy reports of the Salvation Army in India, that from all she could learn of their operations, these, if well meant, are singularly ill judged and fitted to do more harm than good.

—The "Evangelical Union," which has been established in Germany for the purpose of resisting the encroachments of the Romish Church, already numbers 2,000 clerical and 8,000 lay members.

—At the last annual meeting of the South Sea Islanders, held on Savage Island, subscriptions amounting to \$1,531 were given for a new yacht to be employed in the mission work in New Guinea.

—The missionary fields in Japan demand more men and more money. There are now two hundred churches with 15,000 members and one hundred ordained Japanese ministers. The Congregational churches number 4,000 members.

—A dispatch from Madrid dated Feb. 12, says that two Protestant citizens have been condemned to six months' imprisonment for refusing to kneel before the vicar. The Liberal newspapers are indignant at this display of intolerance.

—Thousands of petitions are being circulated by the National Reform Association, calling for a National Convention to be held in April next in New York City. It is baited with the usual "reform" language, and carries an imposing array of signatures of leading theological lights.

—Bolivia, which has an area of 500,000 square miles and a population of 2,000,000, is without a single Protestant missionary. Two American teachers, encouraged by Bolivian gentlemen and recommended by the Presbyterian Board of Missions, expect soon to establish a school in La Paz, the capital.

—The *Independent* reports that "a journal in the interests of Buddhism has been established on the Pacific coast. It is called the *Buddhist Ray*, and is to be devoted to the 'divulgence' of the philosophy and life of Buddhism, which

is especially commended because it 'does not try to define the undefinable.' It is a very feeble ray, too feeble even to light anybody to destruction."

—The rapidity with which Anglo-Saxon literature is pouring into Japan is illustrated by the fact that 85,000 English, and 119,000 American books were imported last year, an increase of nearly one hundred per cent. It should be remembered that a lamentably large fraction of this importation consists of skeptical and agnostic writings, against whose poisonous influences our missionaries have to contend.

—The American missionaries in Western Persia among the Nestorians, write that the poverty and distress which have been felt for six months past have now reached the sharpness of actual famine. The Rev. J. H. Shedd writes under date of Dec. 31, 1887: "Unless we have some means in our hands to help our starving brethren and sisters in Christ, we shall have the double anguish of seeing them in starvation and of being powerless to relieve them. We greatly, direly, need \$3,000 or \$4,000 to relieve those who have no bread."

Appointments.

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

GENERAL MEETING AT OTSEGO, MICHIGAN.

We hope there will be a large attendance at this general meeting from all the surrounding churches. The circumstances connected with this church have been peculiar. They have stood nobly during the severe trials of the past year. We desire that we may have a profitable meeting there, and we will try to have the best help within reach. The meeting will commence Thursday evening, March 1, and continue through the following Monday, and as much longer as the interest may seem to demand. G. I. BUTLER.

SADONUS, III.,
Onarga, "

Feb. 24-26
March 1-4
R. M. KILGORE.

No providence preventing, M. B. Miller will meet with the brethren and sisters at Pottersville, Mich., Sabbath and Sunday, Feb. 25, 26.
J. F. CARMAN.

Obituary Notices.

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

HOOGS.—Died at Denver, Col., Jan. 31, 1888, of diphtheria, Edith Hoogs, aged 5 years, 6 months, and 6 days. Little Edith was unusually bright for one of her age. She could repeat all of the ten commandments without making a mistake. She loved the Sabbath, and was always glad when it came, that she might attend the Sabbath-school. It was hard for Bro. and Sr. Hoogs to part with their little treasure, but they sorrow not as others who have no hope, knowing that she sleeps in Jesus, and will soon be raised to enjoy eternal life. Funeral sermon by the writer. GEO. W. ANGLEBAKER.

BAKER.—Died Feb. 2, 1888, of congestion of the brain, at Bonner Springs, Kan., Sr. Tella Baker. She was born in Nashport, Ohio, Jan. 20, 1800. She united with the Seventh-day Adventist Church in 1884, having been baptized by Eld. Barton during the camp-meeting held at Lawrence, Kan., that year. Sister Tella loved the Lord with all her heart, and was always ready to give a reason for her hope in a soon-coming Saviour. She was sick about four months, but bore her suffering with patience. A mother and father and sister are left to mourn, but not as those without hope. A few remarks were made at the funeral by the Rev. Mr. Wood, of the Christian Church. A. C. JOHNSON.

ALLEN.—Died at her home near Winnebago City, Minn., Jan. 9, 1888, of dropsy, Sr. Rhoda A., wife of Tilton Allen, aged fifty-four years. In the winter of 1886, she and two daughters accepted present truth. Previous to this, she had been a member of the M. E. Church for twenty-five years. Some weeks before her sickness she expressed herself anew to God, and during the first of her sickness expressed her willingness to die if it was the Lord's will. She leaves a large family, besides her husband, to mourn her loss. Her prayer and greatest desire were to have all her family accept the truth. We believe she sleeps in Jesus, to awake in the resurrection with the immortal bloom of youth upon her cheeks, and to be crowned with "a crown of glory that fadeth not away." Words of comfort by the writer, from 2 Tim. 4: 7, 8. E. A. MERRILL.

VORIS.—Died near Hillsdale, Col., Feb. 9, 1888, of a complication of diseases, G. W. Voris, Sr., aged 71 years, 8 months, and 5 days. Several years ago one of his sons had occasion to take treatment at the Sanitarium, where he learned the outline of present truth, and carrying it home, it was received by the father and mother and nearly all the family. During his long and painful illness, he always expressed great comfort in the truth, and a bright hope of immortality. Toward the last, he often breathed a desire to pass away soon, knowing that when the life-giver should come, he would live again. A large number of old acquaintances and friends attended the funeral, and listened attentively to the hope of redemption, as set forth by the writer from Rev. 5: 9, 10. He leaves a wife, five sons, three daughters, twenty-four grandchildren, and four great-grandchildren to mourn his loss. J. D. PROO.

FRENCH.—Died at Moberly, Mo., Jan. 28, 1888, Mrs. Emma French, daughter of J. Sheffield and Amelia B. Maxson. Mrs. French was born at Waterloo, Wis., Dec. 10, 1800, and with her parents came to Kansas in 1873, where, until recently, she has since resided. In Parsons she was favorably known as one of the most efficient teachers in the public schools. Her marriage to J. W. French occurred in July, 1837, and immediately thereafter she went with him to reside in Moberly, Mo., where, after two brief days of illness, she yielded up her precious life. For about nine years prior to her decease, she had lived in the daily exercise of the virtues and graces that mark the devoted Christian; and this was the source of her lovely life and her triumphant death. We sincerely believe that from her tranquil resting-place in our cemetery, she will spring into glorified life at Jesus' call; for at his coming she will awake in his likeness and be satisfied. G.

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UNTIL further notice, my address will be 1523, Eighth Ave., Birmingham, Ala. C. W. OLDS.

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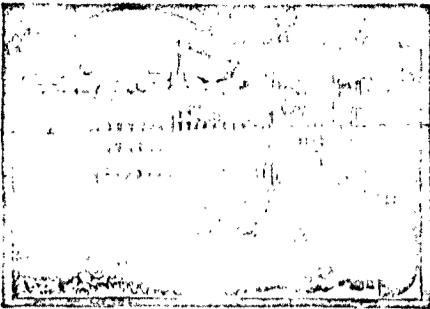
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Time Table, in effect May 15, 1887.

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The Review and Herald.

BATTLE CREEK, MICH., FEBRUARY 21, 1888.

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THE "SIGNS" AND "SENTINEL."

COMMUNICATIONS from our brethren on the Pacific Coast contain the gratifying intelligence that a large measure of prosperity is attending the publications issued from the publishing house in Oakland, Cal., especially the *Signs of the Times* and the *American Sentinel*.

Some idea of the wide-spread influence of the *Signs* and the good work it is doing, is evinced by testimonials from interested readers in the following localities: New Mexico, Colorado, Missouri, Washington Territory, Nebraska, North Carolina, Tennessee, New York, Oregon, Maine, Pennsylvania, Ohio, Michigan, Texas, New Zealand, etc. Some of these it would be interesting to give, if we had space.

The appreciation of the *Sentinel* is equally marked by responses from many of its readers. The circulation of this paper is bringing out one fact very clearly; and that is, that our position in behalf of religious liberty, and the complete separation of Church and State, has now hosts of friends; and when the crisis, urged on by the National Reform movement, shall come, these men, unless borne down by the retrograde current before that time, will be likely to declare their position and show their colors.

The classes of persons interested in this journal are indicated by responses from senators and representatives in the Southern States, a college president in Kentucky, ministers in Iowa and Washington, D. C., the Territorial secretary of Wyoming, a principal of post schools in New Mexico, prominent lawyers in Indiana and Ohio, secretary of the Young Men's Christian Association in Alabama, a college president in Kentucky, a professor of Greek in a college in Pennsylvania, Edward Everett Hale, besides gentlemen of prominence in Indiana, California, New York, Missouri, etc.

It is encouraging to witness the interest which is being awakened in the minds of the people on the great religio-political movement now taking shape in this country. The fruits of the work the *Sentinel* is now doing, will surely be seen in the coming conflict.

SUNDAY IN THE FRENCH ARMY.

It would not naturally be expected that the irreligious and atheistic people of France would be likely to make much account of Sunday as a religious institu-

tion; yet it seems all at once to have come to the front, and that in the very place of all others the most uncongenial for an institution of the Christian religion; namely, the French army. The *Scientific American* says:—

The French military authorities have recently issued stringent orders regarding the observance of the Sabbath day, and an over-zealous officer, Colonel Pons, commanding the 88th Infantry of Marine, who insisted upon calling his men out for practice on Sunday, has been sent to the penal colony—New Caledonia.

What reason there can be for enforcing Sunday under such circumstances on other than religious grounds, it is difficult to imagine; for its utility from a military point of view has never been demonstrated in actual warfare, nor is any account made of it as a religious day when the necessities of battle weigh in the opposite direction. The fact of its sudden elevation in such a place as the French army, affords good evidence of its real nature. No really Christian institution would be likely to meet with favor in such quarters.

L. A. S.

A TERRIBLE EXPLOSIVE.

ONE of the latest of the numerous experiments which are going on all over Europe for the purpose of greater perfection in the science of war, was an involuntary one which took place at Belfort, France. It consisted of the sudden and unexpected explosion of a quantity of the new explosive, melinite, which killed eleven soldiers, and disclosed destructive properties which even its inventors probably did not know it to possess. Only six out of the seventeen men hit survived. The bodies of the slain, it is said, were literally torn to shreds, and it is the belief of Dr. Tachard and his assistants that "much of the substance exploded only after entering the bodies; or in other words, that melinite as now compounded explodes at different periods, some early, some late; the first bursting the shell into fragments, and the latter, adhering to these fragments, exploding when driven home." There was a noted absence of burns and poisoning, but the bodies of the wounded were found to be tattooed as if with explosive dust.

A beautiful little side-light this involuntary experiment throws on the prospect of a coming war in the battles of which the air will be full of flying shells filled with melinite, which, exploding in the ranks of their intended victims, will furnish them at once both death and burial.

L. A. S.

THE LAW OF GOD FOREVER THE SAME.

ALL WITNESSES AGREE.

First Witness. Said God, "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5. This proves that God had commandments and laws in the days of Abraham; and that he knew what they were, and kept them.

Second Witness. In Exodus 16, we learn that God promised to give the people bread from heaven; and, as a reason, said he, "That I may prove them, whether they will walk in my law, or no." Here is the law again. On what part of it did he prove them?—On the keeping of the Sabbath. They were to gather it on each of the six working days, but on the Sabbath there was none. Still "there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days." This proves not only that God had given them his law, but that the Sabbath precept was an important part of that law. "The Lord hath given you the Sabbath." "How long refuse ye" to keep it? This was more than a month before the same law was proclaimed from Sinai. "So the people rested on the seventh day." What other day could they rest on, and have their daily bread? Who will answer? If the Sabbath of necessity was a definite day then, what is it now?

Third Witness. "O ye seed of Israel his servant, ye children of Jacob, his chosen ones. He is the Lord our God; his judgments are in all the earth. Be ye mindful always of his covenant; the word which he commanded to a thousand generations; even of the covenant which he made with Abraham, and of his oath unto Isaac; and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give the

land of Canaan, the lot of your inheritance." 1 Chron. 16:13-18.

Here we learn that the covenant which God made with Abraham was based upon obedience to "the word which he commanded to a thousand generations." The promise of the inheritance is always given on the condition, "If ye will obey my voice indeed, and keep my covenant." Ex. 19:5. And what is it which God calls his covenant? It is this: "And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4:13. So it is plain that "the word which he commanded to a thousand generations" (see Deut. 7:9), is the basis of "the covenant which he made with Abraham," and which Abraham obeyed (Gen. 26:5), and that it was "the same" which he afterward "confirmed to Jacob for a law [at Sinai], and to Israel [the Israel of God. Gal. 6:16] for an everlasting covenant."

The witnesses thus far agree. Abraham kept God's commandments; they were commanded to a thousand generations; they were binding—the Sabbath as well as the rest—before Israel reached Mount Sinai, and were there "confirmed" (not first given) "to Jacob for a law, and to Israel for an everlasting covenant." They have not expired by limitation; for allowing thirty years to a generation, they would reach to 30,000 years from the creation; and our whole race has seen only a fifth part of that.

Fourth Witness. Said Jesus, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5:17, 18. To one he said, "If thou wilt enter into life, keep the commandments;" referring to the very ones which were proclaimed from Sinai. See Matt. 19:10-19. The apostles taught the same. Said Paul, "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 8:31. Here is harmony throughout. Who will be so presumptuous as to undertake to break the harmony and impeach the witnesses? Let no one who loves God venture upon the task.

R. F. C.

THE *Christian at Work* says that in New York City last year there were sixty-two murders, and exactly one execution. Thus the basis upon which justice is administered in that city involves the supposition that only one of the sixty-two killings was with malice prepense and fairly included in the crime of murder in the first degree. With this fact standing in the way, it is hard to see the force of the plea which would take away what little terror the gallows still has for murderers, by substituting death by electricity in its stead. Another significant fact in this connection is that while there were in this country during the above period seventy-nine legal executions for 2,885 murders, there were 123 lynchings. As it is thus evident that the punishment of murder cannot be effected in a legal way, but that, in spite of all precautions, more lynchings will occur than lawful executions, is it not best to legalize lynching in some way, and so provide for the enforcement of the law? This suggestion should have come from the advocates of licensed liquor.

L. A. S.

"By the deeds of the law there shall no flesh be justified." Why? Is it because the gospel has superseded the law as a means of justification?—No; the law never was a means of justification to any one who had ever transgressed it; "for by the law is the knowledge of sin." The gospel of Christ is the only means by which a sinner can be justified. The Scriptures inform us that the gospel was preached to Abraham, and that he was justified by faith; not by the deeds of the law. "No flesh" can be justified by the law, because "all have sinned." It is written of Abraham, "And he believed the Lord; and he counted it to him for righteousness." Gen. 15:6. It is true that Abraham kept the commandments. Said God, "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5. "Faith wrought with his works, and by works was faith made perfect." There was no other means by which he could be justified from his transgressions of the law, but faith alone. Now, if we are justified by faith in the same Saviour which Abraham believed in, is there any good reason why we should not keep the same commandments which he kept?

R. F. C.