

The Advent HOLY BIBLE **REVIEW** **HERALD** And Sabbath

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

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"FRET NOT THYSELF."

So wearily the feet must move
 When the heart is not at rest;
 God keeps his children in his love,
 And he knows best.

So tedious is the path of life
 When the care is borne alone;
 But God, amid the greatest strife,
 Quiets his own.

No road is sunny all along,
 But the shadows thickly lie;
 Yet reason is there for a song,
 Since God is nigh.

No heart but has to bear its pain,
 Yet the trouble goes at length;
 The fading hope is bright again
 When God gives strength.

O child of God, be calm, be still;
 Let the past be what it may,
 Live now as for the Father's will,
 And him obey.

And let the tumult, and the rush,
 And the doubts and questions cease;
 Give God thy care,—and know the hush
 Of perfect peace.

—Marianne Farningham.

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 SPIRIT OF A CHRISTIAN.

BY MRS. E. G. WHITE.

"SANCTIFY them through thy truth: thy word is truth." Every moment of our probationary time is precious; for it is our time for character-building. We should give most diligent heed to the culture of our spiritual nature. We should watch our hearts, guarding our thoughts lest impurity tarnish the soul. We should seek to keep every faculty of the mind in the very best condition, that we serve God to the extent of our ability. Nothing should be permitted to interrupt our communion with God. If corrupt thoughts are entertained, they will lead to corrupt actions. O may the angels of purity guard us, that no stain of immorality may be found upon us! Every worker for God should be pure in thought. The grandest themes, the noblest impulses, the purest conceptions, should be his, for he is the Son of God.

We have a work to do in this world, and we must not allow ourselves to become self-absorbed, and so forget the claims of God and humanity upon us. If we seek God with earnestness, he will impress us by his Holy Spirit. He knows what we need, for he is acquainted with our every weakness, and he would have us work away from

self, that we may become kind in thought and word and deed. We must cease to think and talk of self, making our needs and wants the sole object of our thoughts. God would have us cultivate the attributes of Heaven. To be a Christian is to be Christlike. If we would be successful in winning souls, we must be full of the tact that is born of kindness and sympathy and love. There are some who have a desire to benefit others, but they fail because of their defective manners. They do not realize the fact that before seeking the reformation of others, they themselves need to reform. Those who would work for others, should remember that they are working for Christ's little ones, the members of his body.

We should carefully consider what is our relation to God and to one another. We are continually sinning against God, but his mercy still follows us; in love he bears with our perversities, our neglect, our ingratitude, our disobedience. He never becomes impatient with us. We insult his mercy, grieve his Holy Spirit, and do him dishonor before men and angels, and yet his compassions fail not. The thought of God's long-suffering to us should make us forbearing to one another. How patiently should we bear with the faults and errors of our brethren, when we remember how great are our own failings in the sight of God. How can we pray to our Heavenly Father, "Forgive us our debts, as we forgive our debtors," if we are denunciatory, resentful, exacting in our treatment of others? God would have us more kind, more loving and lovable, less critical and suspicious. O that we all might have the Spirit of Christ, and know how to deal with our brethren and neighbors!

We should manifest great tact in dealing with one who errs. In the spirit of love and meekness, we should seek to restore him to the fold of Christ; but instead of sympathy toward the wanderer, too frequently a censorious spirit is manifested. Those who have not made the mistake which they condemn in another, stand off in an unapproachable attitude, as if they felt themselves secure from making such a blunder. But let him who thinketh he standeth take heed lest he fall. If those who condemn another, loved as Christ has loved a lost race of rebels, they would by every means possible, seek to recover the erring one. They would not take delight in publishing his case, in making his fault appear in the worst light possible, but they would heed the injunction of the Scripture, "Ye which are spiritual, restore such a one in the spirit of meekness." If you do this, you will probably succeed in bringing your erring brother into fellowship with the church without publishing his errors to the church, or making his fault known to another in any way.

There are too many among those who profess to be followers of Christ, who seek to excuse their own defects, by magnifying the errors of others. The highest evidence of nobility in a Christian is self-control. We should copy the example of Jesus; for when he was reviled, he reviled not again, but committed himself to Him that judgeth righteously. Our Redeemer met insult and mockery with uncomplaining silence. All the cruel taunts of the murderers through who exulted in his humiliation and trial in the judgment hall, could not bring from him one look or

word of resentment or impatience. He was the Majesty of heaven, and in his pure breast there dwelt no room for the spirit of retaliation, but only for pity and love. There is a time when silence is golden. We should always copy the life of Jesus; for we are to be like him. He loves us notwithstanding our defects and shortcomings. Let us not think that one of the graces of Christ is portrayed with no lesson to us in its portrayal. Pure love thinketh no evil. When we constantly imagine that we are not appreciated, and watch for slights, we do ourselves and others great harm. We must forget self in loving service for others.

If you think your brother has injured you, go to him in kindness and love, and you may come to an understanding and to reconciliation. When you deal with the erring, you should always keep in mind the fact that you are dealing with Christ in the person of his saints. Go to your brother whom you think in the wrong, and lovingly talk with him alone; if you succeed in settling the trouble, you have gained your brother without exposing his frailties, and the settlement between you has been the covering of a multitude of sins, from the observation of others. Others will not need to know of your difficulty, and thus be put on the alert to watch with suspicion everything the one you think at fault may do, and put a wrong construction on his motives.

"There is more joy in heaven over one sinner that repenteth, than over ninety and nine just persons that need no repentance." If the sinner repents because of your kind and loving admonition, work has been done for eternity. There is great need of carrying out the instruction of Christ in a definite manner, acting up to the word of our Master. This is living the law of God. In thus dealing with our brethren, we may make an impression on others that will never fade from their minds. We may not remember some act of kindness which we do, it may fade from our memory; but eternity will bring out in all its brightness, every act done for the salvation of souls, every word spoken for the comfort of God's children; and these deeds done for Christ's sake will be a part of our joy through all eternity.

When we pursue toward our brethren any course save that of kindness and courtesy, we pursue an unchristian course. We should manifest courtesy at home, in the church, and in our intercourse with all men. But especially we should manifest compassion and respect for those who are giving their lives to the cause of God. We should exercise that precious love that suffereth long and is kind; that envieth not, that vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not easily provoked, thinketh no evil. God would have his servants always appear at their best, both at home and in society; and where Jesus reigns in the heart, there will be sweet love, and we shall be tender and true to one another. It takes special watchfulness to keep the affections alive, and our hearts in a condition where we shall be sensible of the good that exists in the hearts of others. If we do not watch on this point, Satan will put his jealousy into our souls; he will put his glasses before our eyes, that we may see the actions of our brethren in a distorted light. Instead of looking critically upon our brethren, we

should turn our eyes within, and be ready to discover the objectionable traits of our own character. As we have a proper realization of our own mistakes and failures, the mistakes of others will sink into insignificance.

Satan is an accuser of the brethren. He is on the watch for every error, no matter how small, that he may have something on which to found an accusation. Keep off from Satan's side. It is true that you should give no occasion for fault-finding. A moment's petulance, a single gruff answer, the want of Christian politeness and courtesy in some small matter, may result in the loss of friends, in the loss of influence. God would have you appear at your best under all circumstances—in the presence of those who are inferior to you, as well as in the presence of equals and superiors. We are to be followers of Christ at all times, seeking his honor, seeking to rightly represent him in every way, that we may be lights in the world, showing forth the praises of Him who has called us out of darkness into his marvelous light. We are not to exalt our own opinions above those of others. If our ideas are superior to those of others, it will be made manifest without special effort on our part. People of discernment will not fail to realize and appreciate the fact, and we shall receive the credit to which we are entitled. God bids us come to him for wisdom, that we may shed the quickening influence of the Holy Spirit upon others, not the influence of our own high opinion of ourselves. We are to come to God for his grace, that we may magnify and honor him, not praise ourselves, but be able to impart new and noble impulses to those around us. God is taking account of all we do and say in seeking to educate men to lift their hearts to him in gratitude and praise. Let self drop out of sight, and let Jesus appear as the One altogether lovely. We should seek to live for his glory alone, not that men may praise us. We should seek to do the work of God in all humility, in meekness and lowliness of heart, working as Christ worked, and angels will watch over us, and carry the tidings of our faithfulness to God and man, even to the courts of light.

CHRIST BEARING OUR SORROWS.

BY ELDER GEO. E. FIFIELD.

(Concluded.)

God gave his law in infinite love, that his creatures might be happy; and now he so loves the world that he has given his only Son to point the way back to God and happiness. Not only in his death did he bear our sufferings and our sins, but in his whole life he was the Man of sorrows and acquainted with grief. At every turn he encountered scorn, hatred, envy, and jealousy. Every motive was misinterpreted. His highest, holiest acts were accounted sin, and even his divine miracles of love were attributed to Satan. It was said that he cast out devils by the prince of devils. At his death, men scoffed at the foot of the cross; and yet, in his infinite love, he said: "Father, forgive them; for they know not what they do." His life and death shows how far men have wandered from the law of love which he so beautifully illustrates. It all shows how a hateful and hating world feels toward love and righteousness. No wonder Jesus said, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." No wonder he said, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Why blessed?—Because it is but an evidence of your unlikeness to the world, and great shall be your reward in heaven. The life and death of Jesus—there it stands, and will stand to the eternal ages, an unanswerable argument to all intelligent beings in the universe, of God's unspeakable love that first found expression in the law; and then, when men had violated that law, was more fully revealed through Christ.

A divine, unanswerable argument to prove that,

first, if men suffer, it may not be because they are personally guilty, but it may be for the sins of others, even as Jesus Christ *also* suffered, the just for the unjust.

Second, It is not because God is angry with us or hates us, that we suffer; for he loved Jesus, his only begotten Son, yet he suffered more than all others.

Third, All the misery of the world is the result of the world's violation of God's law of love, the keeping of which is the only possible way intelligent beings can be happy.

Fourth, The only way out of this pit of darkness into which the world has fallen, is to *repent of sin* and *yield our hearts to keep the divine law*. We can then be forgiven without God's ignoring this law, and then God *can give us power*, as he did Jesus, to condemn sin in the flesh (Rom. 8: 3), and to conquer sin in our own hearts.

Fifth, When we do this, we must not look for freedom from sorrow in this world, for we with him shall bear the sins and sorrows of others; but we look for the rest that remaineth for the people of God,—for the great eternity where all the wrongs of earth shall be righted, and where what is dark here shall be light in heaven. With Job, we say, "I know that my Redeemer liveth," etc.; with David, "I shall be satisfied, when I awake with thy likeness;" and with Paul, "I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

Sixth, We see that instead of sorrow being an evidence of God's wrath, as Satan has always whispered, God in his infinite wisdom and love is even using it as a means of discipline and development that shall better fit us for the eternal joys. Even Christ, before he could become the Captain of our salvation, was *made perfect* through suffering. (Heb. 2: 10.) How well Paul learned this lesson from Christ will be seen from these texts: Heb. 12: 6-11 and Rom. 5: 3-5.

Seventh, The whole life of Christ is an evidence, a *demonstration* of the possibility of human weakness so grasping the divine power by faith, as to live in this world without sin. All these lessons a lost world must learn before it could be redeemed. Christ taught them all, and he is the Redeemer. Thus Jesus revealed the Father as a God of love; and finding this world lost, like a sheep astray on the mountains, he tenderly brought it back to God. And yet, the same Satan that in all the ages has been whispering into the ear of each suffering soul, that he suffered because of God's hatred and anger, has blinded our eyes to it all, and made us think that Christ suffered for the same reason, because God was angry with him. We have esteemed him stricken and smitten of God, when he was but bearing our griefs and carrying our sorrows. O the unspeakable love of Jesus in leaving the joy and glory of heaven, and accepting this life of sorrow, that he might teach us this lesson of love! This is the love of God for the human soul. "I and my Father are one." And wonderful wisdom of God! Even Jesus, the sinless One, is exalted to greater heights, and made perfect through suffering. Not that he was imperfect in the sense of being sinful, but now he has gained a power to sympathize with human misery and grief. Even divinity itself has learned of humanity. "We have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." He was made in all things "like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

He was creator of the universe, and yet will he not be lifted to greater honor?—Ah! yes; for all the universe of intelligent beings will be lifted to a broader, deeper knowledge of his love, and so come to love him more, and honor him more in return. He who was "in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the

likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. *Wherefore, God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*" Phil. 2: 6-11. That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance." Eph. 1: 10, 11. "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: *to the intent that now unto the principalities and powers in the heavenly worlds [or in the heavnies, see Emphatic Diaglott and Rotherham's translation of Tregelles] might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord.*" Eph. 3: 9-11.

"*For this cause,*"—because of Christ's humiliation, because of his love, because he hath borne our griefs, and carried our sorrows, because the love of God is revealed through him,—"*for this cause,*" says Paul, "*I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named.*" Verses 14, 15. Ah! yes; it is thus the stubborn hearts of sinful humanity are brought in contrition before God, till all nations shall do him honor,—*till all the world shall unite in one family*, calling him blessed. It was for this that Christ came, to bring the world back to God, that he might dwell in their hearts by faith; that they, being rooted and grounded in love, might be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Verses 17-19. Yes, Jesus will be exalted to greater heights by his humiliation and love. Then he was with the Father in the councils of eternity; now he sits with him on his throne, and soon he will have an eternal kingdom of his own; for a voice will be heard saying, "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever."

And how did Jesus rise to this honor and glory?—Through humiliation and self-forgetfulness. He was the first who taught the world to stoop to conquer; to go down to rise up; to find self-exaltation in the utter forgetfulness of self. To teach that lesson, he left the joy and glory of heaven, and in this dark world was cradled in a manger, and reared in poverty, and lived a life of such self-denial that he said: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." If such was the life of the Master, is it strange that he said to his disciples, "Whosoever will be chief among you, let him be your servant;" that is, let him the most closely imitate his Lord.

And what remains for Christ's followers here?—To take part in his suffering, to bear others' griefs as he bore theirs. Is the heart weary with anxiety and care, with longing to help those we love who are in trouble? Jesus has been there before us; are we better than he? Is it too much that we share his suffering? His great heart of sympathy took in the sorrows of the world, the intricate paths of human life, till he bore the sorrows of a sin-sick humanity. The more we become like him, the more we shall do the same; we shall be drawn out of our own little narrow circle of friends and relatives, our sympathies will be broadened and our love enlarged till we come to sympathize with the great throbbing heart of humanity.

May we not, with Paul, rejoice in such suffering, and fill up that which is behind of the affliction,

tions of Christ, remembering that if we suffer with him, we shall also reign with him; and knowing that all such grief makes us more like him, and lifts us higher into the atmosphere of divine sympathy and love, till we become one with Jesus, and one with the Father, he dwelling in us and we in him, till the Father loves us as he loves his own Son?

WATCHING.

BY MARIETTA CARPENTER.
(Carlton, Mich.)

"WHAT I say unto you I say unto all, Watch." Mark 13:37.

Much is said in the Bible about watching; and never was there greater need than now to heed its earnest admonitions. It is no trifling duty enjoined upon God's people. No man can live a Christian life without earnest prayer, and no more can he, without great watchfulness. The two go hand in hand, so closely linked together that they cannot be separated.

What are we to watch?

1. The signs of the times, or the prophetic way-marks along the course of time. Christ promised his weeping disciples, "I will come again" (John 14:3); and to-day, the hope of his people is this precious promise. We can lift up our heads and rejoice, dear tempted brother, sister, as we see the signs that speak his coming near, being rapidly fulfilled.

2. We are to watch ourselves. The various senses are given us as the avenues through which we should gain knowledge, and should be carefully guarded. (1.) Our eyes are to be kept from looking upon vanity. (2.) Our hearing is to be watched, to guard against temptation. Had Eve closed her ears, and turned from hearing the words of the tempter, she would not have fallen. She listened, then looked upon the forbidden fruit, then she tasted, and all was lost to her. Guard well this avenue. It is the channel through which too often rank poison is poured into the heart. Bad words affect, though they are rejected. Jesus said, "Take heed what ye hear." We must not listen to the tempter. (3.) Watch the tongue. It will not do to speak at random. The word of God gives plain directions in regard to our words; they are to be few (Matt. 5:37); and not only few, but pure. 1 Pet. 1:15. (Read Matt. 12:36, 37.) What a startling truth here confronts us! Well may we cry with the psalmist, "Set a watch, O Lord, before my mouth; keep the door of my lips." (4.) We must watch our hearts, our thoughts. If we may not wholly prevent the suggestion of evil thoughts, by the help of God we can resist them and save ourselves from sin. By neglecting to watch, evil thoughts not only enter the heart, but lead us into sin. To be watchful here is to be victorious.

3. Our actions are to be watched. We are liable to fall into some unseemly ways. How often the good of some is evil spoken of for want of a little careful thought. Many have a harsh way in presenting the truth to the unsaved, which repels rather than wins; and what was meant for good, results in harm, all for want of a quiet, watchful spirit.

4. Then there is so much to watch against,—sins that creep upon us even before we suspect their existence. Cold formality, worldly-mindedness, unbelief, pride, covetousness, anger, selfishness. We must bear in mind, sin does not always assume its dark form when presented before us, but is made to look harmless, yea, even beautiful; and unless we are watchful unto prayer, we cannot escape the temptations of these last days.

5. Again: we should watch for opportunities to do good unto all men. By watching, we may find many an open door where we may enter and speak the word of cheer to the weak and discouraged. We can watch over each other for good and not for evil. If we heed Paul's words, we shall put ourselves under guard all the time. He says: "Watch ye, stand fast in the faith, quit you like men, be strong." 1 Cor. 16:13. A

blessing is pronounced upon those who are found watching. Rev. 16:15.

THE SWEETEST NAME.

BY ELDER S. B. WHITNEY.
(Bridgewater, So. Dak.)

THE name of Jesus, O, how dear!
The sweetest name that mortals hear;
The name above all names so high,
On land or sea, in earth or sky.

Sweet name! blest name! to mortals given
To guide them in the way to heaven;
To soothe their sorrows, calm their fears;
To hallow joys, and dry their tears.

'T will guide and guard when dangers press;
In times of doubt, 'twill cheer and bless;
A talisman 'gainst Satan's wiles
'T will prove, and bring the Father's smiles.

When darkness broods, he light will give;
Looking to him, we learn to live;
While faith in him to us brings down
A bright, immortal, righteous crown.

His voice still calls to weary men
The same as on old Judah's plain:
"Come unto me and find your rest,—
Come, take my yoke and prove it blest;

"Come, weary souls, and learn of me
Who lowly am, to lowly be;
And of my meekness made to share,
The ills of life with meekness bear."

Then take this name, dear Christian heart,
And never from his side depart;
Wide ope the door to let him in,
A welcome guest who'll save from sin,

And save from sinning, too, as well,
And thus redeem from death and hell;
And when in glory he shall come,
Will take you to his heavenly home.

THE ETERNAL FIXEDNESS OF JEHOVAH.

BY ETHAN LANPHEAR.
(Plainfield, N. J.)

JEHOVAH represents a title of the Supreme Being, indicative of *self-existence*. It is similar in import to the title I AM (Ex. 3:14), and denotes not only self-existence, but perfect independence, eternity, and immutability. Eternity, when applied to Jehovah, embraces the past as well as the future. He is without beginning or end of years. When applied to the principles of truth and justice, it signifies unchangeableness. What God has fixed to be is to be. Neither man nor angels can change his edicts and purposes. He created the heaven and the earth and all that in them is, in six days, and rested on the seventh, and hallowed it as the Sabbath and holy day, and thus arranged the cycle of days by sevens (or the week),—six days for labor and the seventh for rest, to be kept by the people holy unto the Lord. He created the sun to give light by day, and the moon and stars to give light by night, and set bounds to the revolutions of the earth, and fixed the orbits of all other worlds. All the powers of earth by legislation cannot throw one orbit from its place, or change the revolutions as set by Jehovah. He created the seas and the land, hills and dales, during his six working-days, and all the geologists of earth cannot change them or his word.

He created man in His own image, and placed life and death before him,—life for obedience, and death for sin and disobedience; and all the philosophers of the earth combined, cannot change the edict in this world or the world to come. "Sin, when it is finished, bringeth forth death." He has established the moral law in the ten commandments, or decalogue, showing every man his obligations to his God and to his fellow-men; and all the arguments of this world by men, and all the enactments by religious or earthly bodies, cannot change them in one jot or one tittle. He has opened up a way whereby man may be saved from the penalty of sin (death), by repentance and faith in his Son Jesus Christ, whom he sent into the world to suffer and die in man's stead, that man might be brought back to God, immortality, and eternal life; and there is no other way under

heaven and among men whereby man can be saved from the penalty of sin. This is the edict of God himself; and all the sophistry of professed theologians, churches, and creeds, and false teachers and interpreters of the Scripture, seeking to be saved in any other way, will prove a failure; for without Him there is no resurrection, and hence no life for the dead.

Says Christ: "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die." This is God's fixed plan of salvation. Moralists and ungodly men would be glad to change God's theology; but neither church nor priests nor the theology of men can ever change God's law, nor destroy the permanence of his works. They must remain until the fullness of the time which God has set for his purposes. Teachers may teach for doctrine the commandments of men, and pagan and heathen theology; but they are only shutting themselves out from the blessings of heaven, and adding to themselves the plagues set forth in God's word. Men attempt to change God's Sabbath by placing it at the first end of the week instead of leaving it where God placed it, and indorse the pagan or heathen sun's day in its stead; and they attempt to establish the same by legislation, passing laws to compel men to obey the laws of men rather than the laws of God, attempting to take the place of God. They accept the theology of the old serpent, the deceiver, that man shall not die, and claim inherent immortality of the soul, and endless life without the blood and sacrifice of the Son of God. They attempt to change death and destruction, into life endless or everlasting, or eternal as God is eternal and immortal; thus denying the whole plan of salvation as a gift of God to men, through his Son. When will men cease to fight God, and to attempt to destroy his fixed word concerning men, this world, and the world to come?

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.

TRUST IN GOD OR MAN?*

BY ELDER J. N. LOUGHBOROUGH.

I WILL introduce my subject to-day by quoting the words of the Lord by the mouth of the prophet Jeremiah: "Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see, when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited. Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit." Jer. 17:5-8.

When we get before our minds the blessedness of those who trust in God, and the superiority of their condition over that of those who make flesh their arm, it would not seem to require much time to make decision as to the safer side.

Our Saviour bore a touching testimony respecting the tender care of God for those who trust in him without fear for their lives. We will read from Luke 12:6, 7: "Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows."

The present value of a farthing is one half cent. The Roman farthing, in the days of Christ, was one and one half cents. Then we are to understand that five sparrows would be worth three cents. We are not only said to be more valuable in the sight of God than many sparrows, but, as

* Preached in Battle Creek, Feb. 14, 1891.

expressed by Matthew, in recording the same discourse, in Matt. 10:29, "And one of them shall not fall to the ground without your Father." Even the death of the little sparrow causes a shock in the great life force which is maintained by the power of God. The hairs of our heads are all numbered. The Lord who made us certainly knows just how many hairs are required for our heads. This language is most emphatic in showing the thoughtful care of the Heavenly Father for those who implicitly trust him.

If we look at the statements of Scripture concerning the times just before us, we will see the utter futility of leaning on the arm of flesh, when nothing but divine aid can deliver from the calamities that are to come. On this point we will read the word of the Lord by Isaiah: "Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth! In mine ears said the Lord of hosts, Of a truth many houses shall be desolate, even great and fair, without inhabitant. Yea, ten acres of vineyard shall yield one bath, and the seed of a homer shall yield an ephah." Isa. 5:8-10.

The prophet says ten acres of vineyard shall yield one bath. A *bath* is seven and one half gallons. What satisfaction would that be to vineyardists? The seed of an homer shall yield an ephah. An *homer* is eight bushels. An *ephah* is three pecks and six pints. Where, with such shrinkage, would be the profit to those who have spread themselves out on large farms? The state of the products of the earth as here described, is undoubtedly at the same time spoken of in the first chapter of the prophecy of Joel, when "the great day of the Lord is near." Then the seed will be rotten under their clods, the garners laid desolate, and the barns broken down, etc. Then the drunkards, with their unsubdued, raging appetites for strong drink, which they cannot supply because the vines are dried up, will even *howl* in the streets for wine.

It seems to me that the apostle James has given a most graphic description of the present times, and what may be expected in the near future. He says: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5:1-8.

The apostle has here presented, in a most graphic manner, the existing struggle between labor and capital. And, by the way, this great struggle is of itself one of the mightiest evidences that the great day of final reckoning is near. He says, "Ye have heaped treasure together for the last days." This is indeed the age of gold. While the prophet says they have "heaped" the gold, let us look for a moment, and see what has been done in producing the gold that it might be heaped up.

The whole amount of gold in possession of the human race at the commencement of the Christian era is estimated at \$427,000,000. Up to the year 1800 this had only increased to the sum of \$1,125,000,000. In 1819 the Russian gold mines were discovered. These mines had produced, up to 1860, \$746,000,000,—about two thirds as much gold as there was in man's hands before the present century. On the ninth day

of February, 1848, the California gold mines were discovered at Sutter's Mills, by William Marshall. Their product, up to 1860, was \$905,000,000,—four fifths as much as was in the hands of man sixty years before. On the twelfth day of February, 1851, the Australian gold fields were rediscovered. Up to 1860, they produced \$780,000,000. The \$1,125,000,000 of 1800, up to 1860 had increased to \$4,600,000,000,—four times as much as was possessed by the race sixty years before. Had we statistics at hand, bringing it further along, it would be more startling still. The countries of Great Britain, France, and the United States, in the year 1853 alone, coined into money in their mints, \$90,000,000.

But a moderate proportion of this money is in circulation. It is piled up in vaults of mints, and in bank safe deposits. In the mint at San Francisco I saw, last August, three safes with the United States seal upon the doors, that contained about \$30,000,000. And we were informed that in the sub-treasury there were millions more. In the safe deposit at the corner of California and Montgomery Sts., were many thousands more belonging to private parties and institutions. This, we were told, they did not know would ever be removed.

Not only does the apostle tell us of their heaping up treasures, but he says they have been "wanton." This, undoubtedly, relates to the lavishing manner in which they expend their means. Think of the feasts that have been prepared by some of these New York millionaires and great railroad magnates, in which there seemed to be an effort to see how much could be spent in feasting. On one occasion it was reported of a feast of some 200 or more guests, that the expense for rich viands, wines, flowers, and service, amounted to \$10.00 a head, for each of the guests. Just following this, Dr. Norman Kerr, of London, England, called together a like number of poor, lame, and halt, of East London, and gave them a supper of three courses. At the end of it they voted that they were all satisfied, that they had had an abundance of good food. He announced afterward that it cost just six cents a head to entertain his guests.

Another feature of the most vital interest is the announcement that these rich men have accumulated their means by keeping back the hire of those who have reaped down their fields. In other words, they have oppressed the wage-earners. But the apostle says the cries of those who have been thus treated, have entered into the ears of the Lord of Sabaoth. If we compare Rom. 9:29 with Isa. 1:9, we shall see that it means "the Lord God of hosts." What, under these circumstances, are we advised to do? Shall we expect to get redress by appeal to these men? Shall all combine to carry the day by forming an "alliance" of some kind, expecting thus to break this power of monopoly? Is it thus to be settled? The Lord has said to the oppressed, "Be patient therefore, brethren, unto the coming of the Lord." Yes, but is nothing to be done?—Yea, verily, the Lord God of hosts, to whom vengeance belongeth, has heard the cry of the oppressed, and as surely as he came down to execute vengeance upon Pharaoh and the Egyptians, when he heard the groanings of Israel under their cruel task-masters, so surely will he take vengeance on the oppressor of the wage-earners of this time. He has notified the rich men that a time of weeping and howling is to come upon them because of the miseries which will soon overtake them. Vengeance is his, he will repay; but it will be by terrible things in righteousness when it does come.

The prophet Habakkuk, in introducing the prophecy concerning the proclamation of the appointed time vision, which is to surely come, and not tarry; at the end to speak, and not lie; has something also to say of the termination of the controversy between the oppressor and the oppressed. He says: "Behold, his soul which is lifted up is not upright in him: but the just shall live by his faith. Yea also, because he transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as hell,

and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people: shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his? how long? and to him that ladeth himself with thick clay! Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? Because thou hast spoiled many nations, all the remnant of the people shall spoil thee; because of men's blood, and for the violence of the land, of the city, and of all that dwell therein." Hab. 2:4-8.

Here we have not only the work of capitalists, and men who are grasping to get control, and to exercise oppression in both city and country, but also the case of those nations who enlarge their desire as hell, and take possession of countries that are not theirs. God pronounces his woe upon all such who are increasing that which is not theirs. He compares those who in such a time, when they should be foot-loose from worldly entanglements, and be prepared to run with alacrity in the race, to men who have laden themselves down with thick clay. What progress, brethren, could you make in running, had you loaded yourselves down by having your boots covered with thick clay? Better is the man that is cut loose from earth, with his treasure in heaven, than he who in this time is loaded down with this world's estate. But how does the Lord represent that this controversy will end? He says, "Shall they not rise up *suddenly* that shall bite thee, and *awake* that shall vex thee, and thou shalt be for booties unto them?" A booty is plunder taken by revolt, or in raiding the premises of others. This shows that this accumulated wealth of the oppressors is to be taken as a booty. So we can see at once the source of some of the miseries threatened in the language of the apostle James.

To show that the elements are *waking* up that are to produce this very threatened state of things, we need only to call attention to organizations that are forming all over the world, that have no other object in view than to break the power of oppressors, and shake off the yoke of monopolists. It may be called nihilism in one country, socialism in another, anarchism in another, or what not. It is all working in the same line. All declare that the power shall be broken, and the wealth of the oppressor shall be the gain of the oppressed.

We know of what we affirm when we say that in some of these organizations they state that they are trying to so arrange matters that they can simultaneously arise and execute their designs all over the world in one day, and that they shall take the accumulated wealth of the world by force, and divide it with the poor. This I have seen stated in the books not supposed to find their way into the hands of any but *bona fide* members. I did not steal the book, but was permitted to examine it by an ex-member.

These people state that they shall rise for the fray in one day, and God says they shall rise "*suddenly*." When the struggle shall finally come, it will be the breaking up of all combinations for protection of man's devising. Anarchy will reign, and there will be the greatest financial crash and ruin that the earth has yet witnessed. How, then, will the case stand with those who have entered into human combinations, mutual benefit organizations, etc., for protection, with the hope that by this means they shall have protection from the power of evil? Rather let us trust in the power and fatherly protection of the living God, the maker of all things. As we note in the language of our text, the condition of such will be like the tree whose roots have connection with the river, whose fruit is plenteous in time of drought. May Heaven guide us in time of calm to make the wiser choice, that we may be prepared for the coming storm.

(Concluded next week.)

—I dimly guess from blessings known, of greater out of sight.—Whittier.

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 PRISONER'S STORY.

BY ELLA C. ECKERT.
(Ravenna, Ohio.)

- "My story?" "Well, Sir, it's not pleasant, But you're young, it may help you to see; For 't was drinking, and what drinking led to, Brought prison and shackles to me.
- "Friends?—Yes, I met one of mine early, Fifteen—just a boy, you may say. He told me the world's ways were pleasant, I believed, and he led me that way.
- "At first it was dancing and music, Fair ladies that taught me to drink— Of course, it was *wine*, nothing stronger; But it led me to where drunkards sink.
- "I was rich, and the money went freely; The world said I spent with the best; Then I strove to win back what I'd squandered— I failed! And God knows all the rest.
- "One day I woke out of delirium To find myself poor and *alone*: My friends would not mate with me longer; Their work, it had shamed them to own.
- "Then I thought (as I lay there) of Jesus,— There was none else to think of, you see,— And I'd heard that he stooped to the fallen, And I wondered if he could save *me*.
- "Well, I staggered to church; it was Sabbath (The preacher looked something like you), And I heard: 'Christ has died for all sinners; His grace is for me and for you.'
- "I trusted the words; they were precious. Blessed Blood! that could blot out my past. And when the last song was quite over, I crept to the altar at last:
- "So ragged, and bloated, and tearful, I don't blame them, stranger, not so, That they would not accept the poor outcast Who'd sunk from their level so low.
- "But it cursed me! that blow felled me lower, And Satan and drink had full sway, Till at last—but you're sick, aren't you, stranger? 'Tis kind to show pity that way!"
- "What brought you here? say! what crime was it? Not murder!"—"Yes, one I loved well."
- "O God! and 't was *my* words that cursed you,— My words that will drag me to hell."
- "Nay, brother, Christ's pity is boundless, His mercy is ready and free: *I speak what I know*, Christ will save you! From the blackest of sins he saved me."

EFFECTS OF EARLY IMPRESSIONS.

WHILE visiting an industrial exposition in one of our large cities, the sight that impressed us most was a potter working in clay. The clay was carefully weighed, worked, molded into the desired shape by his cunning hand. As we watched it, plastic and pliable, growing from a shapeless mass into a beautiful form, we thought, How much like the potter's clay is the mind of the child! Its ideas, habits, and character are formed by the instruction, impressions, and examples that surround its young life. Some, like the clay, are marred in the hands of the potter. Others, though as shapeless and giving no more promise, become vessels of honor. The child's mind receives impressions as the clay gives back the imprint of the pattern placed upon it. And as the soft earth turns to stone retaining the form of things most fragile, so the stamp once imprinted can never be effaced. The principles acted upon, the bent of the mind, the pursuits engaged in, early show the trend of character, and illustrate the fact that,—

"Men are only boys grown tall;
Hearts do n't change much after all."

Gibbon reveled in history in his early days. Dr. Johnson, the distinguished author, was taught in childhood the devout principles so apparent afterward in his words and actions. The Chicago anarchists, it is said, spent their early years without religious training.

Astronomer Ferguson began his observations of the heavens when but a child. While herding sheep, wrapped in a blanket at night, and lying on his back, he would hold a thread, with beads strung upon it, at arm's length between his eyes and the stars. After placing the beads in such a position as to hide such and such stars from his view, in order to take their apparent distance from each other, he laid the thread on paper, and marked the position of the planets, thus making a map of the heavens.

An accident first led Sir Isaac Newton to strive for distinction in the school-room. The boy who was immediately above him in the class, after treating him tyrannically, which was hard enough to bear, cruelly kicked him in the stomach, causing severe pain. Newton resolved to be avenged by excelling his persecutor in all their studies; and applying himself to the task with zeal and diligence, soon made his way to the head of his class.

A lad once overheard his friends predicting that some day he would be a minister. From that moment there was no question in his mind as to his vocation. He preached to stones and trees, bent every energy of mind in preparing for his calling, and to-day gives promise of being a man the world will hear from some day.

How many have wandered far from the narrow path of right because of cruel, unjust, and unchristian treatment in their childhood! How many have returned to the Father's house, though sometimes late, recalled by the loving words of a sister, the counsel of a father, the faithfulness of a brother, the prayers of a dear mother, remembered while in the downward road of pleasure and sin! The image of that mother as she knelt beside the little white trundle-bed, praying that her boy might grow into a Christian, useful manhood, is ineffaceable. Though the brow becomes wrinkled, the form bent, the hair silvered, those tender, pure memories of the past can never be forgotten,—no, never.

As we consider the serious consequences for time and eternity, resulting from early impressions, should it not cause the utmost carefulness in those who have anything to do in making these impressions? They are writing living characters as enduring as the solid rock. Parents, teachers, every one who has an influence over a child, should make the subject one of careful, prayerful study, that they may hang in the halls of memory beautiful pictures, leading the soul in the path to heaven and eternal happiness.

VESTA J. OLSEN.

THE BEGGAR'S FOUNTAIN.

[THE lesson taught in the following legend, is good enough to be set forth in any form which will best impress it on the mind:—]

There is in Italy a fountain over which is the statue of a beggar drinking at a spring. It is called, "The Beggar's Fountain;" and this is its story: Once upon a time there lived a very proud and haughty man, who hated the poor, and set himself above all the world who were not as wealthy and well-dressed as himself, and his want of charity was so great that it had become proverbial, and a beggar would no more have thought of asking bread at his gate than of asking him for all his fortune.

There was a spring on his land, a sweet spring of cold water, and it was the only one for miles; many a wayfarer paused to drink at it, but was never permitted to do so. A servant was kept upon the watch to drive such persons away. Now, there had never been known before any one so avaricious as to refuse a cup of cold water to his fellow-men, and the angels, talking among themselves, could not believe it, and one of them said to the rest:—

"It is impossible for any but Satan himself! I will go to earth, and prove that it is not true."

And so this fair and holy angel disguised herself as a beggar woman, covered her golden hair with a black hood, and chose the moment when

the master of the house was himself standing near the spring, to come slowly up the road, and to pause beside the fountain and humbly ask for a draught of its sweet water.

Instantly the servant who guarded the spot refused; but the angel, desiring to take news of a good deed, not of an evil one, back to heaven, went to the master himself, and said, "I am, as you see, a wanderer from afar. See how poor are my garments, how stained with travel. It is not surely at your bidding that your servant forbids me to drink, and even if it is, I pray you bid him let me drink, for I am very thirsty."

The rich man looked at her with scornful eyes, and said:—

"This is not a public fountain; you will find one in the next village."

"The way is long," pleaded the angel, "and I am a woman, and weak."

"Drive her away," said the rich man, and, as he spoke, the beggar turned; but on the instant her black hood dropped from her head, and revealed floods of rippling, golden hair; her unseemly rags fell to the ground, and the shimmering robes that angels wear shone in their place. For a moment she hovered, poised on purple wings, with her hands folded on her bosom, and an ineffable sweetness of sorrow in her eyes. Then with a gush of music and a flood of perfume, she vanished.

The servant fell to the earth like one dead. The rich man trembled and cried out, for he knew that he had forbidden a cup of cold water to an angel, and horror possessed his soul.

Almost instantly a terrible thirst fell upon him which nothing could assuage. In vain he drank wines, sherbets, draughts of all pleasing kinds. Nothing could slake his thirst. The sweet water of the spring was saltier to him than the sea. He who never in his life had known an ungratified desire, now experienced the torture of an ever-unsatisfied longing; but through this misery he began to understand what he had done. He repented his cruelty to the poor. Alms were given daily at his gate. Charity was the business of his life. The fountain was no longer guarded, and near it hung a cup ready for any one who chose to use it. But the curse—if curse it were—was not lifted.

The rich man—young when the angel visited him—grew middle-aged, elderly, old, still tortured by this awful thirst, despite his prayers and repentance. He had broken bread for the most miserable beggars who came to his door. And at eighty years of age, bowed with years of infirmity, and weary of his life, he sat beside the fountain weeping. And, lo! along the road he saw approaching a beggar woman, hooded in black, and walking over the stones with bare feet. Slowly she came, and paused beside the fountain.

"May I drink?" she asked.

"There is none to forbid thee," said the old man trembling. "Drink, poor woman. Once an angel was forbidden here, but that time has past. Drink, and pray for one athirst. Here is the cup."

The woman bent over the fountain and filled the cup; but instead of putting it to her lips, she presented it to those of the old man. "Drink, then," she cried, "and thirst no more."

The old man took the cup and emptied it. O blessed draught! with it the torture of years departed, and as he drank it he praised Heaven. And lifting his eyes once more, he saw the beggar's hood drop to the ground, and her rags fall in pieces. For a moment she stood revealed in all her beauty of snowy skin and golden hair and silvery raiment; and she stretched her hand toward him, as if in blessing, and then, rising, vanished in the skies. A strain of music lingered, a perfume filled the air, and those who came there soon after found the old man praying beside the spring.

Before he died, he built the fountain from which the spring gushes, and it has been given to the poor forever.

Such is the story of the "Beggar's Fountain."
—*The Little Crusader.*

The Mission Field.

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

CONDUCTED BY J. O. CORLISS AND W. C. WHITE.

A MACEDONIAN CRY.

BY WILLIAM BRICKEY.
(Kingston, Minn.)

WHERE the heathen bow in blindness to their gods of wood and stone,
And the Saviour's lovingkindness and the Bible are unknown,

There's a silent pleading ever: o'er and o'er I hear again,
Come, O church of Christ, and sever from our souls this galling chain.

Let thy light shine o'er the waters to the islands of the sea,
Until Adam's sons and daughters, ruined by the fall, are free.

Burst the bonds of superstition; strike the shackles from the slave;
Snatch the sinner from perdition, and illuminate the grave.

Tell us of the blessed Jesus—how he died that we might live;

And that God the Father sees us, and in pity will forgive.
Let the love that Jesus bore us manifest itself in thee;
Set the cross of Christ before us, till the blindest soul can see.

Lift the veil that hides the glory of the coming of the Lord;

Tell the simple gospel-story, as you read it in his word.
Gird thyself with prayer and fasting, and the gospel sickle wield,—

Reap the sheaves that now are wasting on the ripened harvest-field.

NEWS FROM THE MISSIONARY SHIP.

WE have heard from the "Pitcairn," and all are well. The instructions given to the missionaries and officers of the ship were, to sail direct to Pitcairn Island, and after spending the time that was necessary there, to proceed to Tahiti, unless there were indications that duty called them in another direction. So much latitude was given to the judgment of the ship's company as to where they should go and how they should labor, that we knew not when to expect word from them. Many prayers have followed the "Pitcairn," and our hearts rejoice to learn by telegram from Oakland, Cal., that she reached Pitcairn Island Nov. 25, and remained there three weeks. During this time, eighty-two of the islanders were baptized. Leaving Pitcairn the middle of December, the ship reached Tahiti Dec. 24. All are well. Letters have been written, which we shall receive soon.

W. C. W.

THE REGIONS BEYOND.

[THE following paragraphs are fragments of a speech made by Dr. A. T. Pierson, in London, England, May 21, 1890. They contain so much good, hard sense regarding missions and missionary work, and breathe such a spirit of devotion, we give them to our readers, hoping they may be stirred by this presentation of the needs of missions.

J. O. C.]

The old Greeks were a worldly-wise people. In the Olympic games they showed their sagacity. Three pillars stood in the ancient stadium, respectively at the starting-point, midway, and at the goal, or turning-point. On the first was inscribed a Greek word, whose force was, "Show yourself a man!" "Do your best!" On the last was a word which might be rendered, "Stop here!" "Arrest your steps!" But on that midway pillar was the imperative *Σπευδε*, "Speed you!" "Make haste!"

How much philosophy there was in that? No risk was greater than the risk of overconfidence when success was but half attained. A racer who at first outran the others, and at the middle of the course found himself ahead, would be tempted to relax his efforts; and so some athlete who had reserved his strength for the supreme effort at the end of the race, would pass him by and get first to the goal.

Paul was a trained athlete in the spiritual sphere; and the law of his life was, "Forgetting

those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Spinoza wisely said that there is no more fatal foe to all progress than self-conceit and the laziness which self-conceit begets. To think and feel that we have already attained or are already perfect, is the narcotic that brings on the sleep of the sluggard and the slothful. . . .

If the great work of evangelizing the world is ever to be done, we must penetrate the deceptive halo of mere enthusiasm, and come to the bare, hard facts of a world's destitution and degradation. Zeal is good, but zeal according to knowledge is better. To know the facts is to be oppressed with a great burden for souls. To judge from what is sometimes said or written on missions, one would suppose that the work, not only of evangelization but of conversion, is going on so rapidly that we might wake any morning and find the whole world brought to Christ.

Let us get past and behind this rose-colored cloud, and look at those great bald facts that, like those stony shafts of eternity, the crags of the mountains, lift their awful forms before us—1,500,000,000 of human beings, enough if they were moving single file past a given point, one every second, to consume fifty years, day and night, in passing, yet going down to the grave at the rate of more than one every second! Death, three times every century, sweeping the entire population of the globe into eternity, like chaff from a threshing-floor, to make room for a new generation! And this process going on for nineteen centuries, uninterruptedly, so that, since Christ was born, nearly sixty generations have lived and died, most of whom never heard of him! What if all that host might be supposed to move in procession at the same rate we have already imagined! It would take over a thousand years! And, while we are talking about evangelizing the world, and some enthusiasts are prophesying its speedy conversion, is it not true that there are to-day more unsaved souls in the human family than there were last century, or even last year? With all our missionary effort, is not the world's population advancing faster than the churches of Christ are gathering converts?

Surely it is time the church should fully awake to her responsibility. We act as though we had ages before us in which to preach, and the unsaved had ages before them in which to be reached, whereas our term of service and their term of life must very soon expire. . . . We must not only strike while the iron is hot, but make it hot by striking. Never will the people of God take up the work of missions as they ought, until they both understand and feel the emergency and extremity of a dying world, and their own opportunity and obligation with reference to it. . . .

The regions beyond, of the whole world, now lie open before the children of God. Fifty years ago the burden of public and united prayer for missions was that God would *open the doors of the nations* to the preaching of the gospel. In those days Japan was like a vessel hermetically sealed; China was the walled kingdom, fifteen hundred miles of solid barrier shutting out "the foreign devils;" India was in the selfish clutch of the East India Company; the islands of the sea were held by cannibal savages, and Africa was not even explored. A hundred years ago it seemed as though there was no chance of reaching the vast bulk of the race with the gospel. A great wall of idolatry, superstition, prejudice, surrounded the nations, with here and there a solitary breach; now that whole wall is down, with here and there a fragment remaining to oppose our advance. Let those who see no God in history tell us how changes so stupendous have been brought about inside one century. No human being, no combination of human elements, could ever have done this. But "one day is with the Lord as a thousand years," and there have been single historic "days" in this period, in which he has wrought the work that ordinarily would have taken a millennium. . . .

When Paul and Barnabas came back to Antioch

from their first mission tour, they "gathered the church together," and "rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles." But did God ever open doors of access in apostolic times with such rapidity and on such a scale of grandeur as in your day and mine? Who shall dare say that the days of supernatural working are past, when such miracles of Providence are performed before our very eyes? . . .

We need to get down on our faces before God, for a greater Pentecostal baptism than the Church has ever yet known. All our efforts lack unity and harmony and business methods. On some mission fields a score of different denominations will sometimes be found, working side by side, in a comparatively small district, while in the regions beyond, millions are without a single missionary. And our home fields are often overstocked in comparison. When in Scotland, on my mission tour, I found in one village, of perhaps 1,200 people, five fine church buildings, with as many educated pastors; the entire church-going population could have been accommodated in one of those buildings, and cared for by one of those ministers, while the other four, with the money that their buildings cost, might have been evangelizing the interior of China, India, or Africa, where each man might have a parish of from 1,000,000 to 10,000,000 souls! There is something wrong in the Christian Church when denominational zeal outstrips that nobler zeal for the evangelization of the vast multitudes that are absolutely uncared for. It would seem that something is wrong, even in the *basis* of our missionary work, when the Church of God can calmly look on 800,000,000 human beings that, even yet, after nineteen centuries, have not so much as heard whether there be a Christ or no!

When Rev. Geo. W. Chamberlain first went to Brazil, he found 10,000,000 people in a nominally papal land, who scarcely knew what a Bible was. One old patriarch of four-score years, to whom he gave a Portuguese New Testament, and explained salvation by faith, said to him: "Young man, this is what I have long been waiting to hear. But where was your father when my father was alive, that he never came to tell my father how to be saved?" Some such question as that we must all answer, if not before we die, at the judgment-seat of Christ. . . .

Again we would peal out in the dull ears of a sluggish Church the signal of opportunity and obligation! We are to take whatever men and women we can get, and whatever money and other means we can gather, and do just as our Master bade us—go everywhere and to every creature with the gospel, and do it at once. And when the Church of God will do her simple duty with faith in her Lord, the miracle of the loaves and fishes will be repeated on a larger scale in human history. The small provision, which seems nothing amid such a vast multitude of hungry souls, will, when brought to the Master and used along the lines of his command, again illustrate the miraculous mathematics of God. As we subtract from our supply, he will add to our resources. As we divide, he will multiply; and he will increase for distribution what we decrease by distribution. . . .

Christ waits to see the travail of faith in the souls of his people before he can see the travail of his own soul in the redemption of the race! Never will that largest and last blessing come to our mission work until we emphasize evangelization, for which we are responsible, rather than conversion, for which we are not responsible; until we abandon our worldly-wise centralization and concentration, and adopt the divine policy of universal extension and diffusion, going with all speed even to the uttermost parts of the earth, and bearing among all nations our witness to our Lord and his cross. From his cradle to his tomb, and from his sermon on the Galilean mount, to his last commission, perhaps upon the same mount, we seem to see but one commanding signal: it is a Hand pointing—

TO THE REGIONS BEYOND.

MOVEMENTS OF MISSIONARIES.

ELDER S. N. HASKELL is expected in Battle Creek Feb. 27.

On Feb. 16, 1889, he sailed from New York, for Liverpool. After spending a month in England, he attended the annual Conferences in Sweden, Denmark, and Norway, and on the 19th of July, sailed for Cape Town, South Africa. From Aug. 9 to Jan. 12, 1890, he labored in this Colony, and after visiting India, China, and Japan, proceeded to Australia, arriving at Sydney Aug. 5. Here followed three months of incessant labor, in visiting the churches, and conducting a Biblical institute in Melbourne, after which he proceeded to New Zealand, reaching Wellington Nov. 29. Only two months could be given to the work in this Colony, because the General Conference was so near. He sailed from Auckland Jan. 31, on the "Alameda," which was due in San Francisco Feb. 19. He will receive a hearty welcome after an absence of two years.

Elder C. L. Boyd and family, accompanied by two young ladies who intend to spend a year or two at Battle Creek College, sailed from Cape Town Jan. 6. They had a good voyage to England, and after a few days' rest in London, sailed Feb. 11, for New York.

Elder H. P. Holser, of Basel, W. A. Spicer, of London, and Ellery Robinson, general canvassing agent for England, sailed from Liverpool Feb. 11, and are expected to arrive in New York Feb. 18. w. c. w.

SPANISH CLASSES.

THERE has been much inquiry, for a few months, about the study of the Spanish language. Many have desired to begin its study, if a competent teacher could be secured; but for a time we could not find a teacher.

After some correspondence, we have secured the services of Miss Ora A. Osborn, of Danville, Ind., who was six years a missionary in Mexico. Three classes will be organized this week,—one at the Sanitarium, one at the College, and one at the REVIEW AND HERALD Office. w. c. w.

Special Mention.

OUR INVISIBLE NEIGHBORS.

LIFE is the most interesting thing in the universe; and the organisms through which it operates are the most attractive forms of matter. The major portion of the living forms that inhabit the globe are never seen by man. The amount of life beyond that which falls within the ordinary observation of man, is so vast as to bewilder all calculation. The influx of vital energy into the innumerable multitudes of animal and vegetable forms, within the range of human sight, is but a rivulet compared with the mighty river of life that supplies the invisible organisms of this planet.

There are 1,400,000,000 human beings now on earth; of existing *mammalia*, more than 1,000 species; of birds, 5,000 species would be a low estimate; of reptiles, 2,000 species; and of insects, the number of species is immense, say about 100,000. The number of mollusks and radiates seen by man, we will not attempt to compute. As colossal as this assemblage of visible living creatures may appear, it dwarfs into insignificance compared with the countless throngs of active beings that occupy the world with us, but do not come within the range of our feeble senses.

The accumulated vitality of all the human beings that have ever lived upon the earth would be powerless to vivify the existing invisible forms. Many of these minute organisms possess more vital resistance than the most vigorous animals known to us. The *microzoa* will resist temperatures of heat and cold that would be destruc-

tive to human life and to most vegetable forms. These invisible miracles of vitality have been found at a depth of 12,000 feet in the ocean, where they had to support the enormous pressure of 375 atmospheres, or 5,675 pounds to the square inch, a pressure capable of bursting a cannon, but which the gelatinous body of a microscopic *infusorium* resists in some marvelous way. The visible animals about us are compelled to refresh the vital forces by periods of rest and sleep. But among the *infusoria* nothing of this kind has been discovered. Their life is an emblem of incessant agitation. The writer has watched these restless beings, at all hours, by day and by night, but has never seen one at rest.

It would surprise most people to learn that these invisible organisms constitute an important food supply. In fact, they feed a greater number of beings than all the visible ones. Then, again, they are vitally connected with our health; for they act as scavengers, and consume more refuse than all the larger animals. Not only when living, but when dead they serve a useful purpose, as we shall shortly see. They have left fossil remains greater in bulk and of far more consequence than those of the mastodon, megatherium, and all of the great creatures that have ever lived. The remains of these little creatures form structures which far surpass in size all the colossal works of man. The more closely we inspect these remains, the greater our wonder. They constitute the polishing slate of Bilin, in Bohemia, and are fourteen feet in thickness and thirty miles in extent. A piece of this slate the size of a pea, would represent a grave-yard containing more bodies than all the cemeteries in the United States. Ehrenburg informs us that a single cubic inch of this deposit contains 41,000,000 shells of the *galionella*. At another place in Bohemia is a similar formation, twenty-eight feet in thickness and two miles in length. The breadstone of China and the mountain meal of Sweden, sometimes eaten by the natives of these countries, were once teeming with life. Round about the city of Richmond, Va., is a region in which the siliceous skeletons of invisible plants, called diatoms, are several hundred yards deep. It is said that, if as many human mummies were laid one upon another, they would form a mountain 12,000 feet in height. We shall now see the importance of these invisibles in death. They had much to do with the formation of our continents, mountains, the fertility of our soils, and the building materials of our finest and greatest edifices.

The vast limestone formations in the earth's crust are largely made up of the invisible, calcareous shells of the rhizopods that sported in ancient seas. These tiny remains, in countless numbers, are sealed up in the walls of palaces, cathedrals, and temples, all over the world. These imperishable skeletons furnished the materials for the dwellings of men who go in and out, with little thought that these very stones in the walls of their homes, once pulsed with life beneath the billows of a universal sea.

All along the shores of the Mediterranean, and extending to the Himalayas, may be seen the enormous masses of rocks composed of the beautiful shells of the invisible *foraminifera*. But this representation of invisible life, upon so stupendous a scale, is as nothing compared with what shall follow. Take the cretaceous deposits which may be traced as a chalky path around the globe. They represent an amount of extinct life that staggers the imagination. Think of the chalk cliffs of England, 500 feet high and hundreds of feet in thickness, yet this is only one of many similar formations in various countries. A thimbleful of the dust of these cretaceous regions would contain 100,000 *foraminifera* shells. Thus on the stony tablets of the present we have a record of countless colonies of invisible beings that peopled the waters in the far past. But it is in the modern seas that we find the living invisible forms in such profusion as to appall the imagination. Beginning with the chalk mud of the Atlantic, 2,000 feet in thickness, we are lost at once in those oozy depths, tremulous with vitality.

But what shall we say of the unseen island-builders of the world,—those little flower-like creatures, more numerous than the star dust of the milky-way, that in the silent depths are lifting up masses of coral rock as great in magnitude as the Rocky Mountains? The coral islands of the Pacific have a total area of 20,000 square miles. On our own shores we have occasion to wonder at the amazing extent of the works of the invisible *polypi*. The writer, during an exploring expedition in the Gulf of Mexico, was amazed beyond expression at the colossal structures of these invisibles. Not only the sponge-bearing rocks, but also the substructions of the keys of the west and south coasts of Florida, were found to be largely the work of these tiny beings. These invisible hands are pushing up from the depths masses which put to shame the mighty structures of Egypt and Babylon. Then, again, these fragile creatures perform their work in the midst of ocean waves and tempests that would destroy the strongest works of man. In spite of the war of the elements, the *polypi* have erected a barrier reef along the shores of New Caledonia 400 miles in length, and another along the northeast coast of Australia 1,000 miles in extent. Where, oh where, is the limit of this invisible life? These invisible beings, of various orders, haunt the very air we breathe, colonize on every leaf of the forest, vegetate in the mold of our cellars, make the ocean bloody by day, illuminate it with phosphorescence by night, and tint with crimson the snows of the mountain peaks.

This vast assemblage of living forms, lying beyond the range of ordinary vision, bewildering as it is to the mind, is but a section of that universe which only the Eternal can comprehend.—*Prof. W. F. Dickerman, in Readers Union Journal.*

THE WORLD'S RELIGIONS.

THE best general statistical work is Daniel's "*Lehrbuch der Geographie*." Of this the sixty-fourth edition has recently appeared, which contains some interesting statements and figures. According to these, the number of inhabitants on the globe is about 1,435,000,000. There are 3,064 distinct languages and dialects known. There are about 1,100 different religions. There does not exist a single people that is without a religion of some kind. Even the lowest on the social scale have some religious idea, however crude. Christianity has 432,000,000 adherents. The Roman Catholic Church numbers 208,000,000; the Greek, or Oriental Orthodox Church, 83,000,000; the Protestant Church, 123,000,000. Besides these, there are about 100 sects or smaller divisions claiming to be Christians, with 8,003,000 adherents. Of the non-Christians, 8,000,000 are Jews, 120,000,000 are Mohammedans. These adherents of Islam are divided into three sects,—the Sunites, Shiites, and Wappabites, while there are about seventy smaller Mohammedan sects. All other human beings are non-monotheistic or heathen, and embrace 875,000,000 souls. Among the heathen religions Brahmanism is the most widely spread, and embraces about 138,000,000 adherents; and its younger offshoot, Buddhism, embraces 503,000,000. Other heathen religions have 135,000,000 adherents. There are thus yet over 1,000,000,000 souls who are not Christians.—*Christian Commonwealth.*

WHAT NEXT?

THE latest sensation in the way of church entertainment has originated in one of the most popular churches in Canada. The following is taken from the Montreal Daily Star of Jan. 20.

A CHURCH SMOKING CONCERT.

(Special to the Star.)

KINGSTON, JAN. 20.—The male portion of the congregation of All Saints Church, the leading Ritualistic church of the city, held a smoking concert last night, presided over by the rector, Rev. Mr. Rayson. The new departure startled the Kingston public.

Comment is unnecessary. R. S. OWEN.

The Review and Herald.

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

BATTLE CREEK, MICH., Feb. 24, 1891.

URIAH SMITH, EDITOR.
L. A. SMITH, ASSISTANT EDITOR.
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GEO. I. BUTLER, S. N. HASKELL, G. C. TENNEY,
L. R. CONRADI, W. A. COLCORD.

DEGREES OF PUNISHMENT.

A BROTHER writes: "Since the wages of sin is death, and all suffer the second death, is it not the same to one as another? and is it not, therefore, wrong to recognize degrees of punishment as some of our books do?"

Answer.—The Bible seems so clearly to recognize degrees of punishment, for the wicked, that it is generally accepted without question; that is, that some are more guilty than others, and that the more guilty will be punished with greater severity than the less guilty, according to their deeds. The statement so often made, that every man shall be rewarded "according to his works," recognizes this principle in a general way; for it is evident to all that the works of some are far more heinous than those of others which are also bad; and the instinct of justice implanted in every heart, at once says that the sentence against these acts should be framed accordingly, as is done even in human courts of justice.

Again, Paul shows by his own experience that there are degrees in human guilt, and that this fact will be taken into account in dealing with the offender. Speaking of himself in 1 Tim. 1:13, he says: "Who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief." Here the apostle pleads in extenuation of his action the fact of his ignorance. This made him less guilty, and made possible a more lenient manner of dealing with him. Had he done these things with his eyes open, and to gratify a conscious spirit of diabolical hatred against the gospel of Christ, could he then have received mercy? Had he persisted in his injurious course, would he not have soon put himself beyond the reach of the grace of God?

James also uses language which conveys the same idea. Chap. 3:1: "My brethren, be not many masters, knowing that we shall receive the greater condemnation. For in many things we offend all." Here he shows that though we all offend in many things, and are blameworthy on this account, yet we may take a course to subject ourselves to greater condemnation, or become more guilty than if we had refrained from such a course.

In Heb. 10:28, 29, the apostle Paul uses expressions which throw some light on this question. He says: "He that despised Moses's law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Here a "sorer punishment" is recognized for the greater sin.

But perhaps the most direct statement of any on this question, is found in Luke 12:47, 48: "And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required." And this, as shown by the preceding verses, was spoken to show how God will deal with us in our final account.

The fact of degrees of punishment, in the final retribution, being established, the believer in eternal suffering is disposed to use it against the view that the destiny of the wicked is cessation of conscious being in death; for how, it is asked, can there be any degrees in that condition? So far as

the condition alone is concerned, there can be no degrees; one cannot be more dead than another. But there is something more to be taken into consideration. The wages of sin is not simply to "be dead," but it is "death"; and death includes all that leads to death, or the process of dying. In this there is tribulation and anguish; and Paul sets forth these very conditions as included in the penalty for sin. Mark his words: "Who [God] will render to every man according to his deeds: . . . indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil." Rom. 2:5-9. Degrees in punishment must, of course, be confined to that stage of the infliction during which consciousness continues; for there can be no difference after that. We ask the believer in eternal suffering how he will have degrees of punishment in his scheme, since the punishment of all is to be eternal, and he will say, In the intensity of the suffering; some will suffer more than others, according to their guilt. So, we reply, on the hypothesis we maintain, we have a place for the same distinction: in the process of dying, some may suffer more intensely than others. But we have another important element in our favor; namely, the element of duration; for while the suffering of some may be more intense than that of others, it may also be longer continued, according to the degrees of their guilt. Thus the justice of God and the harmony of the Scriptures stand more fully vindicated by a correct view of his dealings with his creatures.

IN THE QUESTION CHAIR.

WESLEY'S VIEWS ON THE SECOND COMING OF CHRIST.

I WOULD like to ask where in John Wesley's writings it can be found that he expected by prophecy that Christ would come again in 1836. I have somewhere read that that was his belief.

J. W. B.

Answer.—We presume the conclusion alluded to above is drawn from Wesley's Notes on the New Testament, published in 1754. Commenting on chaps. 10, 11, and 12, of the Revelation, he argues that the prophetic period which was to mark the finishing of the mystery of God, would end in 1836; and we may suppose that he connected with that the second coming of Christ. In his days the time of the end was not reached, and the "book" (of prophecy) had not been unsealed. It would be nothing strange, therefore, if he should adopt views exceedingly fanciful and mystical. Thus he speculates on a period of time which he calls a "chronos."

Of this he says: "In the days of the voice of the seventh angel, the mystery of God shall be fulfilled. That is, a time, a chronos, shall not expire before that mystery is fulfilled. A chronos (1,111 years) will nearly pass before then, but not quite. The period, then, which we may term a non-chronos (not a whole time), must be little, and not much, shorter than this. The non-chronos here mentioned seems to begin in the year 890 (when Charles the Great instituted in the West a new line of emperors, or of many kings) to end in the year 1836."

Again, on Rev. 12:12, he says: "We are now come to a most important period of time. The non-chronos hastens to its end. We live in the little time wherein Satan hath great wrath; and this little time is now on the decline. We are in the time, times, and half a time, wherein the woman is fed in the wilderness; yea, the last part of it, the half time, is begun. We are (as will be shown) toward the close of the forty-two months of the beast; and when his number is fulfilled grievous things will be. . . . God has not given this prophecy in so solemn a manner only to show his providence over his church, but also that his servants may know at all times in what particular period they are. And the more dangerous any period of time is, the greater is the help which it affords. But where may we fix the beginning and end of the little time? which is probably four fifths of a chronos, or somewhat above 888 years. This, which is the time of the third woe, may reach from 947 to the year 1836."

These extracts will give our correspondent some ideas of Mr. Wesley's views in relation to the year 1836, though we can form no conception of how he reached such results.

A SECOND WORK OF GRACE.

Please explain Zech. 13:1 in connection with James 1:14. Some apply the first text to what they call "a second work of grace." O. S.

Ans.—The fountain opened for sin and uncleanness is that which is opened by Jesus Christ for all men. God does not do his work on the installment plan. It is a person's privilege to have a genuine and thorough work of grace wrought for him in the beginning of his Christian experience. All the "second" work he gets is what he ought to gain by his daily Christian experience and growth in grace. James, in chap. 1:14, simply vindicates God from the charges some are disposed to bring against him as being responsible for their temptations to sin. God tempts men in the sense of trying them and testing their faithfulness to him, as he did Abraham. But God never solicits any one to commit sin. When a person finds himself drawn in this direction, he may know that it is his own evil nature which is seeking to lead him. Help to resist these motions of sin, and to keep the carnal mind in subjection, is promised, if we will seek the Lord for it.

REVELATION 10 AND 11.

Do you think Rev. 11:1 brings to view events to take place before, or at the commencement of, the forty-two months of verse 2? Is there any connection between verse 1 of chap. 11, and verse 11 of chap. 10? E. R. J.

Ans.—In verse 1 of chap. 11, there is an unbroken continuation of the instruction which the angel was imparting to John, commencing with verse 9 of chap. 10. In verse 11 of chap. 10, John, as a representative of the church, receives a commission to go with another message before many peoples and nations and tongues and kings, which we understand is being fulfilled in the third angel's message. That is, Revelation 10 brings to view the two great messages of Revelation 14, the first and third,—the first part of the chapter setting forth the first message, and the last part introducing the third. And as the substance of the first message is stated in verse 6; namely, the end of the prophetic periods,—"there should be time no longer,"—so the angel proceeds to give the substance of the third message in verse 1 of chap. 11. The angel said, "Rise and measure the temple of God, and the altar, and them that worship therein." That was what the church was to do in carrying out the instruction to "prophesy again." The worshipers being spoken of in contrast with the temple, the temple can mean nothing else but the literal temple of God in heaven, which is the sanctuary. The worshipers, of course, can be measured only by the application to them of a moral standard. This standard is found in God's perfect moral code, the ten commandments of the third angel's message. The temple is measured by studying its design and services, especially in type, when the typical system stood for nearly 1,500 years as the great object lesson before the world, to point men to Christ. And this even now sheds a light upon Christ's position and work which no other subject approaches. Thus we have the "commandments of God and the faith of Jesus."

VOICE OUT OF THE GROUND.

Please explain Isa. 29:1-4. Some interpret the voice "out of the ground" to be the Book of Mormon found by Joseph Smith. Mrs. S.

Ans.—The expression, "The city where David dwelt," found in the passage referred to, points to Jerusalem. Ariel was the name of the great altar of the temple, and seems here to be used by metonymy for the city where that altar was located, which shows it again to refer to Jerusalem. The whole passage is a description of the judgment which God was about to bring upon the city. Verse 4 simply intensifies the description of Jerusalem's

humiliation, when, instead of being able to speak with a strong and resonant voice like a living man, its voice would be weak and feeble and low, like the voice of the lying oracles which pretended to hold communication with the dead; so low would be reduced by the judgments of God.

THE SIN AGAINST THE HOLY GHOST.

C. J.—The answer to the question, "What constitutes the sin against the Holy Ghost?" has been so often given in the REVIEW, that it is hardly worth while to repeat it. See back volumes of the paper, or any one who has read them.

MAKING VOID THE COVENANT.

Please explain the words, "Thou hast made void the covenant of thy servant." Ps. 89:39.

Ans.—Beginning with verse 38, the psalm is prophetic of the calamities which God would bring upon his people and the literal throne of David, on account of the backsliding of the nation from him. This David calls making "void the covenant" which the Lord had made with him; that is, that there should not lack a man to sit upon his throne continually. But all God's covenants are upon the condition that men will seek the Lord and walk in his ways. But when men persistently violate these conditions, he cannot bestow upon them the blessings involved in the covenant. Verse 34 looks over to the spiritual blessings God had proposed to bestow through the covenant to be established with Christ, the seed of David, and that will be carried out, because Christ fulfills all the conditions; and all who in Christ fulfill its conditions, will share in its blessings.

THE TABERNACLE OF DAVID.

Please explain Acts. 15:14-17; also Isa. 65:20, 22. J. C. R.

Ans.—In the council at Jerusalem, described in Acts 15, Simeon, or Peter, related how that through his ministry the Gentiles had received the Holy Ghost, and had come to Christ. Verses 7-9. Then James (verse 14) called the attention of the council to that fact, and in verses 15-17 declared that the coming of the Gentile to Christ as they had begun to witness it, was in accordance with the prophecy of Amos that the tabernacle of David which had fallen down should be built again, "that the residue of men might seek after the Lord, and all the Gentiles upon whom my name is called," etc. The tabernacle of David had in former years been the rallying-point of the literal Israel; but now the greater David, Jesus, the promised seed of David (Acts 13:23), had come, and they had rejected him and been themselves rejected of God. But this new standard erected by the true David, becomes a rallying-point for the Gentiles, who come in as the spiritual seed. "And so all Israel shall be saved," and the prophecy concerning the everlasting throne of David will be fulfilled. For an exposition of Isa. 65:20, 22, see REVIEW of Nov. 11, 1890.

A SPREADING HERESY.

THERE could be no more conclusive evidence of the alarming progress of religious skepticism than that shown in the extent to which modern belief is permeated by the doctrine of evolution. That theory which accounts for the origin of man and all existing forms of animal and vegetable life on the principle of a natural development from lower forms of life first created or brought into existence by chance,—this theory, which is not yet dignified by the name of science, and scarcely claims to be supported by anything more than inference, has from its origin been steadily creeping into popular favor, until even among those who "sit in Moses's seat," it now finds some of its most ardent supporters. To dissent from it is certainly unfashionable, and in the eyes of many stamps one as an ignoramus or an intellectual fossil incapable of being touched by the progressive spirit of the age. There is scarcely any reason to doubt that the educational centers of the country are becoming

the strongholds of this theory. At the University of Michigan, where the subject is being presented in series of several lectures, the largest hall in the city is alone adequate to hold the crowds which throng to hear, it being twice found necessary to secure a larger room. It were well to hope, but hardly reasonable to expect, that the fledgling disciples of Darwin and Huxley are elsewhere less numerous among those who will be leaders of thought in the near future.

That such should be the existing state of things, is not anything strange or unaccountable when we consider the conditions by which it has been brought about. Evolution is the natural enemy of revelation. From the upholders of the latter it should have met with strenuous and unyielding opposition. But the facts have not been so. In the conceptions of science it has met neither antagonist nor competitor; and the Church, which should have been able to discern between truth and error, has now received this enemy of the faith into her own midst. Supported by eminent men of learning, and fellowshipped by eminent expositors of sacred truth, it has little opposition to meet in accomplishing its baneful work.

Modern theology, it is true, professes to be able to harmonize this theory with the teachings of Christianity; but it is this very claim which clothes this anti-Christian doctrine with a garb of sanctity that renders it all the more dangerous. Such harmony is impossible—as impossible as that light should fellowship with darkness, or Christ with Belial. It cannot be produced by any stretching of the days of creation week into seven long periods of thousands, perhaps millions of years. The gulf between them cannot be bridged. The doctrines of man's first transgression and fall, of his amenability to a divine standard of morality, of sin and atonement, and others which might be mentioned, are cardinal truths of Christianity which the doctrine of evolution would relegate to the realm of myths and fables. When the latter is accepted, the former are always quietly set aside, and that which remains in the semblance of Christianity is but a man-made system of ethics, dealing in high-sounding phrases but altogether destitute of spiritual power.

It seems to be less wounding to the pride and vanity of the natural heart to claim ascent from the lowest order of animal life, than to claim descent from the highest, and men will naturally choose that belief which suits them best. They like to believe that the world is growing better, advancing toward a higher plane of existence, taking another step in the great upward journey of evolution; and they find certain appearances of progress which they can interpret in harmony with their views. The world has made wonderful advancement in some directions within a comparatively recent time. Nations once barbarous have become civilized, and the conditions of life have everywhere vastly improved. But this has come from an evolution of knowledge, of discovery and invention, not of man himself. There is no proof in history, science, or revelation, that the principle of self-progress, of natural gravitation toward a higher level of existence, is implanted in the nature of any living organism.

It is a gloomy and painful sight to see thousands of young minds being swept into the vortex of this latter-day delusion. There can be no doubt as to the end whither they are tending, for it cannot be otherwise than that the theory we have mentioned is a part of what the apostle mentions as that "science falsely so called: which some professing have erred concerning the faith." L. A. S.

A FORCIBLE LESSON.

THE sudden death of Secretary Windom presents one of the most striking lessons of the instability and uncertainty of all earthly things, we have recently noticed. Secretary of the Treasury of the United States, under Mr. Garfield's and the present administration, and formerly Senator from Minnesota,

Mr. Windom was one of the most prominent statesmen of the country. Called recently to attend the annual banquet of the New York Board of Trade, to make the leading speech of the evening, which having just finished, and having been loudly applauded, he sat down, and in a few moments fell from his chair, and in ten minutes more was dead, from a stroke of apoplexy. He was wholly unconscious from the moment of his fall.

What a scene this was! A moment before, all was hilarity and jollity. Then a shock came over the large company of hundreds of the wealthy business men present, and each went silently away from the scene of death. The mortal stroke came unheralded. He was, a little while before, apparently in full health and strength of body and mind. When he left Washington, he was in the best of spirits, full of vigor and activity. It was a great shock to the President, to the Cabinet, of which he was a prominent member, and to his stricken family when notified by telegram. The banquet which commenced under such pleasant auspices, ended in death and mourning.

What a commentary on the uncertainty of life! Here was one in fullness of popularity, station, and wealth, trusted with the management of the finances of the wealthiest nation on earth, honored by the chief ruler of the Republic with a place in his Cabinet, envied, doubtless, by many who were ambitious of his position and influence, called to deliver before the financiers of New York his views of our present danger,—without a moment's warning his earthly career was closed forever! Such is this earthly human life. How unsatisfactory, worthless, vain, and disappointing is it all! How insignificant, when compared to the life eternal! No wonder the passing cloud, the morning dew, the evening flower, are fit emblems of it. Such events should cause our youth to think seriously of the folly of laying up a treasure in such a world as this. It passes away as the eagle flies toward heaven, and in a moment is gone. But the righteous have a never-ending inheritance. G. I. B.

EXIT SENATOR BLAIR.

AMONG the many political changes of the recent past, there is one which will not cause S. D. Adventists the greatest sorrow in the world—the defeat of Senator Henry W. Blair of New Hampshire, for a re-election. In the Springfield Weekly Republican of Jan. 23, we have the following notice of it:—

"Not the least of the many remarkable events in the field of politics will be the passing of Henry W. Blair, United States Senator from New Hampshire. There was a time when this astonishing statesman, strong in his sonorous advocacy of true goodness in all sorts of impractical forms, and his able distribution of garden seeds, appeared to occupy an impregnable position. But the aggressive Dr. Jacob H. Gallinger, with his stock of smart New Hampshire politics, has overthrown Blair at last. Henry invested in a different line of goods, and the popular taste changed—that is the only difference between these two politicians."

We give this quotation to show what one of the ablest papers of the country thinks of Senator Blair, the great favorite of the "National Reform" class of Christian (?) statesmen. He has been the mouth-piece through which most of the religious legislation of the last few years has been introduced to the U. S. Senate, the champion of the so-called moral issues constantly pressed in that body. We hardly know how the advocates of a Sunday law will fill his place. The above is a good index as to how he is held by many sensible people. His real influence has not been as great as the noise he has made. We think only the partisans of these special issues will greatly mourn his exit.

But the Sunday-law issue is by no means dead. We have every reason to believe that it will continue and gradually gain momentum, till the sure word of prophecy concerning it is fulfilled. God has foretold the outcome, and it will surely appear in due time. Public opinion, however, has not yet reached that point. Men like Blair, though a little premature, are precursors of what will certainly follow. We are granted a little space of time in which to warn the people of what is coming,—a little time to work in heralding God's message of warning to gather the honest and show them their danger. May the Lord help us to be faithful to our trust. G. I. B.

Progress of the Cause.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."
—Ps. 126: 6.

"NOT AS THE WORLD GIVETH."

BY M. E. DURKEE.
(Pontiac, Ill.)

"PEACE I leave with you, my peace I give to you,"
Thus the dear Saviour to sorrowing ones said;
"Not as the world giveth, give I unto you;
Be ye not troubled, nor be ye afraid!"

Sweet and most precious the words he has spoken,
Joy for the sorrowing, strength for the weak:
"Not as the world giveth, give I unto you"—
Free for the asking to all who will seek.

"Not as the world giveth,"—joy with vexation,
Pleasure with vanity, love with despair;
But joy with foundation and ever abiding,
And love that no pleasures of sense can outwear.

"Not as the world giveth,"—unsatisfying,
Vows quickly broken, and pledges unkept;
Smiles that but cover harsh words that are spoken;
Flimsy excuses for sins all unwept.

"Peace I leave with you." O come, all ye tried ones,—
Come and receive this blest boon from above;
"Not as the world giveth, give I unto you;"
Come with contrition his fullness to prove.

NOVA SCOTIA.

TRURO, TIVERTON, HEAD HARBOR, AND INDIAN HARBOR.—Since my last report, I have visited the above-named places. At Truro two were baptized, and a church consisting of ten members was organized, the elder and deacon being ordained to their respective offices. We left them of good courage in Christ. I spent the week of prayer at Tiverton. This was a season of great refreshing to this church, because the Lord was with us.

Jan. 9-19 I was with the church at Head Harbor. Prejudice against our work is strong throughout this region; but notwithstanding this, the church is growing both in spirituality and in numbers. Four, all adults, were added during the meetings. This is now, numerically, the strongest church in the province, numbering nineteen members. They are erecting a house of worship, which is now inclosed.

I was at Indian Harbor from Jan. 20 to 28. The admonition of the apostle Paul, to "speak evil of no man," had not been heeded at this place. Evil surmisings had grieved the spirit of Christ away from some hearts, as is invariably the case where this sin is indulged in. Hence I found this church in rather a sad condition spiritually. The preaching was of a practical nature, including such topics as the "righteousness of faith," and "Christian duties." One who had given up the truth was reclaimed, and I trust will stand in the future with the remainder of the church, as a beacon light. A very neat house of worship is in process of erection here also, which will be crowded to completion as soon as possible.

The work in the Maritime Provinces is destined to move slowly, but it is onward. Our courage is good, but day by day we see the importance more and more of not only being in the Lord, but of being strong in him.

H. W. COTRELL.

Feb. 5.

WEST VIRGINIA.

As no report has been given recently from this State, I thought a few words might be of interest to the readers of the REVIEW.

Although circumstances have been such that Bro. Stone could not devote his whole time to the work since last October, the good work has not wholly ceased since that time. An effort was made during the early part of the winter, to awaken a deeper interest in the missionary work throughout the State. This effort has not proved fruitless. As a result, weekly meetings have been established in some of the churches. It is especially noticeable that the churches which became interested in this work sufficiently to engage in it, are the ones which report most encouragingly respecting their own spiritual condition. This is the way, however, missionary effort invariably results. How many difficulties between brethren, which often end in church trials, would vanish, if all the members in our churches were engaged in earnest and devoted missionary labor!

The indebtedness of our Conference is being lessened, and in case a laborer is sent to this field, we believe he will receive the hearty support of, as well as a welcome from, all our brethren and sisters throughout the State.

The building work at Newburgh is in an encouraging condition at present. We trust the same degree of prosperity will still attend this work, and that ere long a building suitable for the use of the cause will be completed.

As the result of a visit among the churches, by Bro. Reeder, the State agent, several are laying their plans to enter the canvassing work soon. Are there not others who could arrange to enter this useful branch of the Master's cause the coming summer? The field is ready, but where are the workers?

We have reason to believe the prospering hand of God is still over the work in West Virginia, for which we truly feel grateful.

T. E. BOWEN, *W. Va. Conf. Sec.*

Feb. 11.

MAINE.

BATH.—We began meetings in this city Friday evening, Feb. 6. Brethren and sisters came in from Lewiston, Brunswick, and Richmond. The preaching was practical and well received. The Lord was present by his Spirit from the first, to assist in the presentation of the truth. The social meetings were excellent, and those not of our faith were free to take hold and bear their testimonies.

Sunday evening, after a discourse of about an hour, liberty for testimonies was given, and the time was all taken up until past nine o'clock. As some related their experience in coming out to walk in the light of the third angel's message, nearly the whole congregation were melted to tears. One who had become discouraged, and had ceased the observance of the Sabbath, arose and said that "she had made up her mind to keep it again," which made our hearts glad. Others have decided to obey. To the Lord be all the praise!

J. B. GOODRICH.

INDIANA.

PATRICKSBURGH.—I closed a ten days' meeting with the church at this place Feb. 8. About two services were held daily. The attendance of our people was almost 100 per cent. during the entire meeting. The attendance of the neighbors was good most of the time. A very pleasant feeling prevailed toward the meetings. We dealt with the usual interests of our work, and the church-members seemed willing to do their part in these things. The officers were elected for the church and the tract society. The quarterly meeting was held, and the ordinances were celebrated. Every family in the church takes the *American Sentinel* and the *Home Missionary* this year. We cannot say so much for the REVIEW, the *Signs*, and the *Good Health*; but these are having some patronage. I wish they could have the unanimous patronage of our people. Weekly missionary meetings were provided for. I left the church much encouraged.

WM. COVERT.

NAPPANEE, WABASH, AND AKRON.—Between the dates of Jan. 15 and Feb. 8, I visited the above-named places. I remained over two Sabbaths at Nappanee. We were favored with good roads and mild weather, excepting a few days of rain and mud. Our congregations were quite good almost every evening, although there were other meetings near by. I endeavored to present the truth in Jesus, and the Lord always blesses when we exalt our Saviour. I feel more and more determined to preach nothing but Jesus and him crucified. I presented the subjects of the Sabbath and law by request, and introduced them as taught and lived by Christ our Saviour. The Lord blessed in freedom of speech and also in hearing. An interest was awakened to hear further. One man who had never before felt especially interested in Bible doctrines, and was considered an infidel, became much interested, and seemed to regret that the meetings were to close. He left word that he would pay my traveling expenses should I return to hold meetings there again.

I never felt more like praising the Lord for the gospel of Christ. Five united with the church, four of whom received the ordinance of baptism; one had been baptized before. One member of the church was rebaptized. We give the Lord glory for all victories gained.

At Wabash and Akron there are interested ones, some halting between two opinions; but discord among brethren and sisters always brings darkness,

and shuts out the light ready to fall upon them. We cannot have faith to work for others while we ourselves are enshrouded in darkness. The Lord does not invite people into the dark, but into the glorious liberty and light through the Saviour.

Why is it so difficult to appropriate the meek, forgiving spirit of the Saviour to self? We are nothing without him. The apostle exhorts, "Let each esteem other better than themselves." The psalmist prays, "Restore unto me the joy of thy salvation, and uphold me with thy free spirit. Then will I teach transgressors thy ways; and sinners shall be converted unto thee." Ps. 51: 12, 13. We are happy to think that through the Lord's blessing our labors were fruitful of good results. If we will let the melting spirit of Christ take possession of our hearts, then will light and peace break in, and we shall be prepared to work for others.

We pray the Lord to forgive wherein our work has been imperfect and marred with sin, and to help us to "receive with meekness the engrafted word which is able to save." It is high time that we were disrobed of the ragged righteousness of self, and clothed with the perfect righteousness which can be given only through faith in Jesus our Saviour. Phil. 3: 9.

We held a very interesting health and temperance meeting at Akron, on Sunday, Feb. 8. Our circular on the health subject was read by the elder, which seemed to give a new impetus to the work. A number of testimonies were borne in favor of the health reform principles, several expressing the lasting benefit they had received from living them out. We reorganized the work, and shall expect good results from this effort. The church seemed much strengthened by the meetings held, and I hope this is the beginning of better days for all. I hope we will all heed the counsel of the Saviour: "Buy of me gold tried in the fire, that thou mayest be rich; and white raiment [righteousness], that thou mayest be clothed." Rev. 3: 18.

VICTOR THOMPSON.

MINNESOTA.

REDWOOD FALLS.—Since Bro. Curtis's report of the 26th of January, meetings have been held every evening but two, with a good average attendance and commendable interest. A few have started in the service of the Lord, backsliders have renewed their allegiance, and believers have been encouraged. Meetings have been held Sundays with the youth and children. They have been precious seasons to us. Many of the dear ones have given their hearts to the Saviour. To him be all the praise!

The so-called Christian Church started a series of meetings soon after we did, with a popular minister from Minneapolis, who draws full houses by means of his funny stories and stage actions. After Bro. Curtis had spoken on the Sabbath question, the said minister was put up to speak on the subject, which he did, under the title of "Saturarianism"; as their church was small, a large hall was secured, which was packed with hearers. As nearly all who were attending our meetings wished to attend, we omitted ours, and went to hear what he had to say.

It was their usual tirade, calling us "legalists," "followers of Moses," and saying we "ought to go back to Jerusalem, keep the annual feasts, and be circumcised," etc. His whole effort was made up of assumptions without proof, jumbling of the texts of Scripture that speak of the ceremonial and moral laws, in such a way as to befog the minds of those not acquainted with the distinctions.

It was thought best that Bro. Curtis should review the subject, which he did the next evening, in the same place, to an equally filled house. The verdict of some legal minds present was, that not a point was left of the opposition. What the final result will be, only the judgment will reveal.

The interest to hear is still good; our meetings will continue this week at least, and perhaps longer. We are of good courage in the Lord. Pray for us.

F. B. JOHNSON, *Director Dist. No. 3.*

Feb. 16.

KANSAS.

AMONG THE CHURCHES.—My last report closed with my labor with the Concordia church. I next visited the company at Haddam, Washington Co. The members live quite a distance apart, making it difficult, and perhaps impracticable, for them to sustain regular meetings this winter. They were much

encouraged, and their neighbors were forcibly impressed with the practical themes presented, leading into the message. I then visited the Portis church, in Osborne County. The Lord was pleased to witness to his word, and greatly blessed the dear ones there, reviving drooping spirits, and encouraging faltering ones. I hope that at this writing their "faith groweth exceedingly."

From this point I engaged in the week-of-prayer services at different places, and in holding quarterly meetings at Lawrence, Nortonville, Kansas City, Topeka, and Ozawkie. At Kansas City (Kansas) we organized a small church of faithful souls, who, I believe, will be the nucleus around which many others will gather. This is an important point. May God bless with wisdom the workers here. The week of prayer and the quarterly services at the points mentioned, are bright spots in my experience, and I feel sure that decided victories were gained, and sins forsaken by many.

After continued labor for nearly four months, I found a short rest at home advisable, and profitable, I trust, to my family and others. On Jan. 23, our first term of school closed at Ottawa, and it was arranged that during the week's vacation I should hold night services with the church and students. The canvassers' institute, in charge of W. R. Smith, district agent, and N. P. Dixon, State agent, was held during the day-time. The two lines of work blended harmoniously. The attendance was good, and the interest increased to the last. Previous labor bestowed upon discouraged ones, and the influence of this meeting resulted in reclaiming several, and converting quite a number of new ones. Twelve were baptized, and several others also united with the church. The new term of school begins with good prospects. Praise God for what he has done at this meeting! W. W. STEBBINS.

WISCONSIN.

LA GRANGE.—I commenced a protracted meeting at the La Grange church on the 6th, and continued it until the 16th, holding thirteen meetings. We closed the meetings, with twenty-one new Sabbath-keepers, and several others deeply convicted of sin, who I believe will soon start in the service of God. The church was much refreshed, and encouraged to double their diligence in this good and precious cause of God. I praise the Lord with all my soul that he is pouring upon the meek and faithful efforts of his people, some drops of the latter rain.

The Lord willing, I will go to Oxford to help Bro. Cady in a protracted meeting there, and after that, if the Lord opens the way, we will begin a protracted meeting in Sparta, in the new church. There is nothing that we so much need now in all our labors, as the mighty power of God. Every other power is weakness and failure without that. May the Lord help us all to see and understand it, and may he help us all to never be satisfied till we know that we are clothed with power from on high.

I. SANBORN.

DIST. NO. 2.—Since Sept. 1, I have visited the six companies and the scattered Sabbath-keepers in this district. I left Oxford after I had labored with Brn. Cady and Thurston in a tent effort. There are twenty rejoicing in the truth as the result of the tent effort at that place. I went into my district, and labored for the interest of the Montfort camp-meeting. This meeting was marked with success; there was the best outside interest I ever saw. I attended the Clintonville camp-meeting. This meeting was a blessing to our brethren in that part of the State. Nearly all the laborers in the State were present. There were a few here who started to serve God for the first time, and others who had been in a backslidden condition renewed their covenant with God.

Oct. 16 I went to Boscobel and held a few meetings. This church is in a better condition than it was last spring. I went from here to Mt. Hope and Waterloo, to collect some money that had been pledged to the various enterprises pertaining to the cause. I received \$238. Nov. 13 I attended the institute held at Milton Junction, which lasted one week. The canvassing work received attention; all seem to be of good courage in the work. I next went to Debello, and held a few meetings. Some in this church need a new conversion.

Dec. 12-30 I visited Darlington, Monroe, Hundred Mile Grove, and Madison. I received two yearly subscriptions for the REVIEW, and collected on pledges \$68.70. Some of these societies are very active in the cause of God. I received \$6.00

in favor of the N. R. L. Association. Jan. 10 I was with Elder Brown at Waterloo, where we had some good meetings. This church took advance steps. Some who have been in the truth for years are using that filthy weed, tobacco. Brethren, if you expect to receive eternal life, you must abandon this habit. I organized a Sabbath-school at Elmdale, with fourteen members. One lady said that she was going to keep the commandments of God.

I am now at Mt. Hope, with Elder Olds. I have been here four weeks. There is a good interest. A few have started to obey. My faith in the Lord and his truth was never stronger.

Feb. 12. SWIN SWINSON, Director.

DISTRICT NO. 10.—I spent three weeks at home after the Clintonville camp-meeting, making some necessary arrangements for winter, and laboring for the Loyal church as seemed needful. Nov. 4 I went to Lucas to attend the workers' institute for Dist. No. 10, which was held from Nov. 6 to 13. Much good instruction was given by Brn. Brown, Mead, Sanders, and Thurston, in their respective branches of the work, and much of the blessing of the Lord was enjoyed in connection with the preaching of the "word" at the evening meetings and on the Sabbath.

There was a good representation from the Beldenville, Chetek, and Maiden Rock societies, and the Lucas brethren and sisters appreciated the privilege of having the institute held at their church, and of entertaining the workers from other societies; and when the meetings closed, many expressed at parting, a feeling of courage and preparation for the work that well repaid the effort and time expended. A company of three canvassers was organized for immediate work in Dunn County, and others received instruction in that line, which they will probably utilize in the future.

From there I went to Baldwin, where I found the little company of Holland Sabbath-keepers much disheartened by adverse influences; but on account of the nature and urgency of the work they had on hand, I could hold no meetings at that time. I next went to Cumberland to visit a few scattered brethren and sisters who for some years have been trying to hold up the light in that vicinity; and as far as I could learn in my four day's stay, they are having a good influence, which always gladdens the workers, and prepares the field around them for the precious seed of truth. While there, by invitation, I spoke to the Baptist people (in the absence of their pastor) both in the morning and the evening, and was received with unusual tokens of kindness, besides the substantial favor of \$2.80,—the amount of the evening's collection. For several reasons I regard this as a very favorable field for labor as soon as it can be entered.

I spent Nov. 25-30 at and near Downing, the scene of the tent labor of Bro. Olds and myself last summer, where are three persons obeying the truth as the result of that effort, and a family belonging to the Knapp church who meet with them weekly, and hold meetings and Sabbath-school. I then went to Chetek, and spent one week visiting and holding meetings, and was cheered to know that four out of a family who were visiting relatives there, had accepted the faith of Jesus and the commandments of God, as the result of faithful labor and careful living before them, on the part of those whom they visited. This is as it should be. The week following, I spent with the friends near Cartwright, holding meetings mostly in a private house, as there was no other place convenient for them. Here we had excellent meetings, and we hope that some permanent results may be seen from them. One young man who has for some time known the truth in theory, promised to be obedient, at our last meeting, and all hearts present willingly responded to the stirring invitation of the Spirit to a closer walk with God, by a greater consecration to his cause.

Having received a request from the president of the Conference, to visit River Falls, Beldenville, and Maiden Rock, during the week of prayer, I, accordingly, on the 16th, started for those places; and having sent appointments ahead, I stopped for one evening meeting each at Eau Claire and Hudson. In each of these cities there are but a few who believe with us, but I hope that the time may soon come when by a proper representation of the truth in godly living, these fields will be made ready for the sowing of the "precious seed." I found but few of the friends at River Falls. Nearly all have moved away; only four church-members were present. We held our meetings at the house of Bro. J. Goodwin's, one of the pioneers in the cause in that part

of the State. He is feeble in health, but strong in the faith, and with the few still remaining there, is striving to "keep the way of the Lord." Although few in numbers, we were confirmed in the faith of that blessed promise that where so few are gathered in the name of Jesus, he will be in their midst.

I spent four days with the church at Beldenville. We had some excellent meetings here. The Christmas exercises were entered into heartily, and following the suggestions of Bro. W. C. White, the zeal in foreign missionary work was much increased. My time, however, was too limited to accomplish all that was desired for the church. At no very distant time I hope to visit them again.

I closed the week of prayer and the year with the church at Maiden Rock; and as the afternoon of the last day of the old year found us enjoying the best ordinance meeting we ever attended, with every heart subdued and united by the precious Spirit of God, we were constrained to say, as we looked over the experiences of the last six days, "What hath God wrought!" and I trust that the savor of that blessed experience may be seen in the lives of all connected with that church, until they, with the "increase" God may give them, shall be sealed for the kingdom of God.

Jan. 29. CHAS. A. SMITH, Director.

PENNSYLVANIA.

EPHRATAH.—We began meetings at this place on the evening of Jan. 20, with about a dozen in attendance. The interest has been increasing from the first, so that we now have a congregation ranging from 200 to 300. This place was settled by seventh-day people about 150 years ago. They are not the real Seventh-day Baptists, but are more like the people known as Dunkards. They practice baptism by trine immersion. By reason of quarrels and dissensions, they have almost died out. I have been desirous of entering this field ever since I came to this State, but the way never seemed to open until this winter. On account of the mixed language, I present the truth in both German and English. We have the use of a union chapel, which we get, lighted, heated, and cared for, for the collections, which have been good thus far. Books do not sell very well from the stand, but Mrs. Shrock is having ordinary success in canvassing. As it is generally known that we observe the seventh day, I have decided to labor to create a good interest before introducing that subject; hence I have not yet come to the more testing points of our faith. From the present outlook, we feel hopeful that a goodly number will accept the truth. We hope to be remembered by the brethren and sisters at the throne of grace. J. S. SHROCK.

Feb. 17.

SOUTH DAKOTA.

GALLA.—After so long a silence, it is with grateful pleasure that I attempt again to write for the REVIEW. The saddest experiences of my life have occurred in the last four or five years; but I trust the rebukes and chastenings received, which were all designed for my good, have not altogether failed of their purpose. During this time I have never lost faith in the message or work of God, nor my interest in the advancement of the cause of present truth, but have been led to see more of my weakness, and the necessity for a closer connection with God, in order to succeed in his work; and as I again enter the field, it is with a deeper sense of my dependence on God, and, I trust, a better preparation to render efficient service.

Oct. 17, by the advice of our Conference committee, I started on a tour among the scattered brethren of Moody and Brookings counties, to look for a field of labor. On account of hurry of work, no place opened until reaching the home of sister Farrankop, eight miles north of Brookings, well known to some of the readers of the REVIEW. Meetings were commenced, but a lack of interest was soon apparent. The stay-away argument was effectually used, supplemented by a bitter discourse by an M. E. minister, after I had spoken but three times. But one family manifested any special interest, and with them Bible readings were held until they acknowledged the truth; but they decided to take more time to consider the subject.

After experimenting in three different school districts in the vicinity, with no success, by invitation of Bro. Hackett we began meetings Nov. 30, near Galla, ten miles south of Brookings. The interest has been good from the first. Providence has seemed especially to favor us. The weather has

been exceptionally fine, and there has been no open opposition. The meetings are held in a country school-house, and the people have attended for miles around. As the interest extended more in one direction, some three weeks ago the meetings were moved about three miles to another district, and many others have become interested. Fifteen or more, besides children, have decided to obey, and we hope for others. Last Sabbath sixteen adults and ten young people and children were present at Sabbath-school and meeting, and but one old Sabbath-keeper among them. Of those who have embraced the truth, but two were church-members, and of the remainder but few have ever made a profession of religion. The good Spirit was in our meeting, and some for the first time expressed their desire and purpose to be Christians. Other pressing calls for labor are coming in, and the prospect is that we shall have all the work, and more, than we can do. Brethren, pray for us.

Feb. 9.

S. B. WHITNEY.

TENNESSEE.

LEACH, TREZEVANT, AND SPRINGVILLE.—On Dec. 9, 1890, I received a telegram to the effect that Elder Marvin, President of the Tennessee Conference, was dead, and that his family and friends desired me to come and preach the funeral sermon. I immediately arranged to go, and arrived there the 10th of December. After the memorial services were over, and I had talked with the leading brethren of the Conference, it was thought best for me to remain a few weeks, and as far as possible carry out some of the plans that were in Elder Marvin's mind before his death. I consented to do so, and visited and held meetings with the above-named churches. At Leach I found the believers somewhat discouraged, as many of the leading brethren had moved to other parts of the State. The meeting dragged heavily at first, but before it closed a good spirit came in, and all seemed to be encouraged, and promised to look away from the world more, and look up to Him from whence cometh every good and perfect gift. From Leach I came to Trezevant, the home of Elder Marvin. The week of prayer had already begun, and the brethren and sisters were holding the meetings and having the readings. The meetings were held in the house of sister Marvin, and under the circumstances were very solemn. But we tried to show them that God's truth did not depend upon any one man. Here our brethren have a very neat meeting-house, which is inclosed, and will soon be ready to occupy. I think this will permanently establish the truth here. I left them encouraged in the closing message of God to man.

I then, the last week in the old year, attended the State meeting at Springville, held in the interest of the canvassing work. Here we had a very profitable meeting. Most of the canvassers had come in from their work to attend the meeting. The State agent and others were present, and gave very valuable instruction in the canvassing work. I never have seen those who engage in this branch of the work more elated and pleased with their work than here in Tennessee. They have not only been able to support themselves, but also to see some of their patrons embrace the truth; and this, I am glad to say, brings more joy than the profits on the books sold. The business of the Conference up to this date, was looked after, and it was found that the Conference was in a prosperous condition financially. They expect the tithe to be \$2,000 this year. This is better than they have ever done before; thus we see that in all their efforts God is blessing them.

Here we met our much-persecuted Bro. King. His good, cheering testimony and courage in the work lifted our minds from the sorrow that had so recently fallen upon us, and we were all made to rejoice that we could suffer persecution for the truth's sake. We closed our meeting and bade all good-by, hoping soon to meet where persecutions and sorrow will be felt and feared no more.

J. M. REES.

REPORT FROM GENERAL CONFERENCE
DISTRICT NO. 6.

I SPENT from Dec. 12 to Jan. 13 in the Upper Columbia Conference. I was at Walla Walla, Garfield, and Milton during the week of prayer. We enjoyed some of the sweet blessing of God at each of these places. The donations were increased considerably over last year. Jan. 3-6 a general meeting was held in connection with the stockholders'

meeting of the Milton Academy. Prof. Prescott and several of our brethren from the North Pacific Conference were present. Prof. Prescott spoke several times to the church at Milton, with good effect. All were greatly benefited by these meetings. The stockholders' meeting of the Academy was quite well attended by the stockholders. The school at Milton has gradually grown till now they have an attendance of about 150 students.

For several months the question of uniting the school interests representing the territory of Washington, Oregon, Idaho, and Montana, has agitated our brethren in that field. Prior to this meeting the Conferences interested had decided to unite in establishing one good school for the Northwest. A committee of thirteen had been selected, representing the North Pacific and Upper Columbia Conferences, Idaho, and Montana, with Prof. Prescott to represent the educational work at large. After due consideration, it was thought best to establish the school as a college, and a committee of seven, consisting of Prof. W. W. Prescott, H. W. Decker, John Graham, T. H. Starbuck, D. T. Fero, G. W. Colcord, and R. A. Underwood, was chosen to name and locate the college. The committee spent two or three days at Walla Walla; also, Prof. Prescott and myself were chosen to visit Spokane Falls, to look the field over. The citizens of Walla Walla, also of Spokane Falls, manifested much interest in securing the school at each of these points. Quite liberal offers have been made at each of these places to secure the school; but up to this date it has not been located.

After leaving Spokane Falls, where I spent the time from Jan. 9 to 13, in company with Elder Derrick, I attended a general meeting at Livingston, Mont., which was held from Jan. 15 to 24. At this meeting, owing to ill health, I was able to attend but few meetings, and left for Ohio after the first Sabbath and Sunday. Before I left, a church of some twenty-six members was organized at Livingston, also a State tract and missionary society, with Elder J. W. Watt, president, and A. M. Stanton, secretary.

The work in Montana is in a prosperous and encouraging condition. Quite a number have embraced the truth of late, and the work is opening up very encouragingly. They have several canvassers in the field doing well with our books. Elder Derrick held a canvassers' institute for one week, and then started some into the field. The brethren were much encouraged by this meeting. Several thousand dollars' worth of books have been sold during the season. The prospect for the canvassing work is very encouraging in this field.

R. A. UNDERWOOD.

GOOD SUCCESS.

[BRO. MATTESON sends us the following for insertion in the REVIEW:—]

BRO. J. HILDE took orders last fall in Minnesota, for the "Prophecies of Jesus" (Danish). They were delivered in January. He says: "I took my horse and buggy and went round with the books. The people were longing for them. At a meeting in the neighborhood, a prominent man said that the 'Prophecies of Jesus' was a key to the Bible. Many helped me to deliver the books. They paid for them, and brought them to their neighbors. When I had finished my delivery, it was interesting to notice that nearly every home, as far as I had gone, was supplied with a copy of the work."

MAINE TRACT SOCIETY.

THE quarterly meeting of the Maine Tract and Missionary Society was held with the church at Norridgewock, Jan. 25, 1891. Meeting was called at 10 A. M. Prayer was offered by Bro. Kilgore. The Secretary's report of the last quarterly meeting was read and accepted. The report of labor for quarter ending Dec. 31, 1890, is as follows:—

No. of members.....	247
reports returned.....	15
missionary visits.....	128
letters written.....	32
" received.....	10
Bible readings held.....	32
subscriptions obtained for periodicals.....	46
pp. tracts and books distributed.....	976
periodicals distributed.....	221

A Bible reading was given on the missionary work, after which many excellent testimonies were borne by those present. They expressed a determination to be more faithful in trying to get the truth before others by means of our publications.

The following resolution was introduced by the President of the Society, and, after some remarks, was adopted:—

Whereas, In the past God has blessed the efforts of the brethren and sisters in getting the truth before the people in Maine, by the distribution of periodicals and tracts, and many date their religious experience from a paper or tract placed in their hands by some friend; therefore,—

Resolved, That we renew our efforts to carry the third angel's message to the homes of the people in this way.

Adjourned sine die.

J. B. GOODRICH, Pres.

MINNIE H. RUSSELL, Sec.

ILLINOIS TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1890.

No. of members.....	432
reports returned.....	204
members added.....	13
" dismissed.....	10
letters written.....	279
" received.....	52
missionary visits.....	4,091
Bible readings held.....	660
subscriptions to periodicals (one year).....	59
subs. to periodicals (less than a year).....	43
periodicals distributed.....	8,808
pp. books and tracts sold.....	17,386
" " " loaned.....	21,941
" " " given away.....	31,661

Cash received on books, tracts, and periodicals, \$35.66; on sales of subscription books, \$75.32; on fourth Sabbath and other donations, \$83.68; on membership and special donations, \$8.00; on first-day offerings for foreign missions, \$164.37; donations received from others not members, \$7.85; Christmas offerings, \$916.82; tithes paid to church treasurer, \$952.32.

J. M. CRAIG, Sec.

VIRGINIA TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1890.

No. of members.....	44
reports returned.....	12
letters written.....	115
" received.....	26
missionary visits.....	170
Bible readings held.....	2
persons attending readings.....	2
subscriptions to periodicals (less than a year).....	7
periodicals distributed.....	273
pp. books and tracts sold.....	13,022
" " " loaned.....	1,247
" " " given away.....	554

Cash received on books, tracts, and periodicals, \$5.55; on sales of subscription books, \$40.50; on fourth Sabbath and other donations, \$1.68; on first-day offerings, \$5.76. Total, \$11.99. Tithes paid to church treasurer, \$59.14.

AMY A. NEFF, Sec.

NEW YORK TRACT SOCIETY.

Report for Quarter Ending Dec. 31, 1890.

No. of members.....	516
reports returned.....	138
members dismissed.....	12
letters written.....	163
" received.....	70
missionary visits.....	309
Bible readings held.....	67
persons attending readings.....	192
subscriptions obtained for periodicals.....	38
periodicals distributed.....	4,822
pp. books and tracts distributed.....	76,816

Cash received on sales, \$2,342.71; on donations, \$40.01; on first-day offerings, \$46.78; on Christmas offerings, \$408.78; for International Tract Society, \$33.20; on other funds, \$47.00. Total receipts for the quarter, \$2,918.48.

J. V. WILLSON, Sec.

DISCUSSION IN WINONA, MINN.

UNDER the direction of, and in accordance with, the advice of the Conference committee, I went to Worthington to defend the truth from the attacks of a Disciple minister from Ruthven, Iowa. We held a twelve nights' discussion on the Sabbath, law, and Sunday questions. Almost his whole argument was a *verbatim* rehash of positions taken by certain opposers of our views. It would take too much space to give even an outline of the arguments *pro* and *con*, so I will mention only a few points:—

The Lord's day of Rev. 1:10 was his stronghold for Sunday sacredness. He relied upon the fathers of the Catholic Church that Sunday is the Lord's day. We replied that the fathers are unreliable. Dr. Adam Clarke said: "Their authority with me is nothing." Luther said: "To explain the Scriptures by the fathers, is like straining milk through a coal sack." Alexander Campbell testified: "No

buffoonery that passed through a monk's brain, but can be proved by the fathers." Dr. Dobbs testifies that "a man can find anything he wants in the fathers;" and that "the fathers are Heaven's best gift to the man that has a cause to sustain and no other way to sustain it." Bower says: "We should treat tradition as a notorious and known liar."

Our brother knows all this, and yet he goes to tradition—a notorious liar—to prove Sunday sacredness. Why?—Because Sunday sacredness is a cheat and a fraud, and only lying testimony can be found to sustain it. He does not believe the fathers himself. The same fathers upon whom he relies to teach Sunday sacredness, teach also the sacrifice of the mass. Does he believe that?—No; he says that is a popish lie, and nothing else. They also teach offerings for the dead, infant baptism, the sign of the cross, etc. He says the fathers lie when they teach these things, and he says truly. How, then, does he know they tell the truth when they speak for Sunday? He does not know it. Witnesses that tell so many lies cannot be trusted, especially in matters that pertain to our salvation.

Again: it was nearly 200 years after Christ, before even one witness can be found to call the Sunday the Lord's day; and that is by no means certain. His name was Tertullian. He classes Sunday observance with making offerings for the dead, and the sign of the cross, and says, "If you ask for Scripture injunction for these rules, you will find none. It will be told you, Tradition is their originator, custom their strengthener, and faith their observer." So even according to his own witness, he has nothing more than tradition for Sunday observance; and Christ calls those hypocrites who reject God's commandment that they may keep their own tradition. Our brother stands in that case exactly. He rejects God's fourth commandment that he may keep a Catholic tradition. Tertullian seems to be his chief reliance to prove Sunday sacredness. Let us hear him again: "We devote the day [Sunday] partly to mirth and recreation, and not to devotion altogether." What does recreation mean?—It means fishing on Sunday; for fishing is recreation; so also is hunting, dancing, and base-ball. Our brother must not find fault with boys when they thus take a little recreation on Sunday; for that is the way they kept Sunday holy (?) in Tertullian's day.

This was too much for him, and he cried out, "Did Tertullian say base-ball?"—He said *recreation*, and hunting, fishing, dancing, and base-ball are recreation. Our brother could find nothing in the Scriptures to prove Sunday sacredness, and so he appealed to the fathers, and found that Sunday was partly devoted to *mirth* and *recreation*. Queer sacredness this! Even his own witness testifies against him. His argument on the word *Kuriakos* was that that being a new word, it must refer to a new institution. We answered by saying that new terms were used in reference to God and to Christ, but that does not prove we have a new God or a new Saviour. We showed that *Kurios*, the word from which *Kuriakos* was derived, is used with reference to both the Father and the Son; also it was used with reference to the Sabbath, but never with reference to Sunday. In Matt. 12:8 Christ claims to be Lord (*Kurios*) of the Sabbath day. He never claimed to be Lord (*Kurios*) of the first day of the week. Again, we showed that when the four Gospels were written, the new term "Lord's day" was not applied to the first day of the week. In the year A. D. 59, Luke says the meeting at Troas occurred on the first day of the week. Evidently he knew nothing of the new term that should be applied to Sunday. Also Paul, in 1 Corinthians 16, uses the same old term, "first day of the week." It is evident that up to that time, A. D. 59, he had no knowledge whatever of this new term (Lord's day) that should be applied to Sunday.

John wrote his gospel about two years after he wrote the Revelation, and yet called Sunday simply "first day of the week." How is this, if the Spirit of God had directed him to call it by the new name of "Lord's day"? Surely this new term for Sunday is a myth and nothing more. The Scriptures do not leave us in doubt as to which is the Lord's day. The fourth commandment says, "The seventh day is the Sabbath of the Lord thy God." God calls the Sabbath, "My holy day." Isa. 58:13. Christ says he is "Lord even of the Sabbath day." Matt. 12:8. John says he was in the Spirit on the Lord's day. Then which day is the Lord's day according to the Scriptures? There can be but one answer—The Sabbath is the Lord's day.

In his efforts to prove the ten commandments were abolished, he was especially unfortunate. He admitted that nine of them were moral precepts

that could not be done away. It was uphill work for him to show that the ten commandments were the old covenant, and were done away, because nine of them, he said, could not be done away. When he came to cast out the ten commandments as the bondwoman of Galatians 4, nine tenths of the old lady absolutely, according to his own showing, could not be cast out. And also on the ministration of death he had great trouble. Here, he says, is proof positive that the ten commandments are abolished. But yet he says nine of them are moral precepts, that can never be abolished or done away. The ministration of death is done away. He says that nine of the ten commandments cannot be done away; therefore, according to his own showing, the ten commandments cannot be the ministration of death. In the discussion, it was clearly demonstrated that there is no unity among the advocates of Sunday sacredness. Our Disciple brother did not hesitate to repudiate the standard writers of his own denomination, when they did not agree with him. A rather amusing incident in this line was his repudiation of Vogel. We claimed that the fifty-sixth chapter of Isaiah refers to the gospel age, and, consequently, to both Jew and Gentile. He immediately took strong ground that it refers to the Jews and the Jewish age only; whereupon we read from Vogel, in his discussion with Waggoner, that Isa. 56:1-8 refers to the gospel age, and includes both Jew and Gentile. He immediately repudiated Vogel, and cried out, "Who brought Peter Vogel into this discussion?" We thought best to enlighten him upon that point, so we showed that every argument he had advanced thus far in the discussion, was taken *verbatim* from Peter Vogel, even his little catchwords which he used so glibly; such as, "My brother's man of straw," "He will find in me a friend that sticketh closer than a brother," and "Now I will proceed to give my brother's argument a decent burial," etc., which were read to him and the audience from Vogel. We showed that if Vogel was taken from his argument thus far, there would not be enough left to be visible to the naked eye. Yet he cried out, "Who brought Peter Vogel into this discussion?" Surely a man must be in a tight place to repudiate his own father! Without doubt, Peter Vogel was father to his argument on the Sabbath question.

He had great difficulty in proving Sunday sacredness. He could not tell when, where, nor how the Sunday was made sacred. He could find no sacred title whatever applied to it in the Scriptures, neither could he find where Christ, priest, prophet, or apostle observed it as a sacred day. He could find where a half pagan, half Catholic emperor commanded it to be observed by the townspeople, under the title of "The venerable day of the sun." He could find where the pope put his blessing and sanctification upon it, where it was commanded and enforced by earthly governments and potentates, but nothing more. It is solely an institution of man, resting entirely upon the teachings and commandments of men; and Christ says, "In vain they do worship me, teaching for doctrines the commandments of men." We urged him to show some divine reason for Sunday sacredness, but he could not find it. We called for the divine command for Sunday-keeping, but he failed to give it. We asked how he could prove it is a sin to work on Sunday, and he said, "By apostolic example;" but he entirely failed to find the example. Again, sin is not the transgression of an example; "sin is the transgression of the law" (1 John 3:4), and "sin is not imputed when there is no law." Rom. 5:13. As there is no law against Sunday labor or recreation, there is no sin in laboring or recreating on that day. He could find no divine blessing for Sunday-keeping, neither could he find one divine word of displeasure against working on Sunday.

How different with the Sabbath. It comes to us with the highest sanctions known to Deity. God rested on the Sabbath. God blessed and sanctified the Sabbath. God commanded the Sabbath to be kept holy. God promises the greatest blessings upon those who will keep the Sabbath, and he threatens those who will not keep it. The patriarchs and prophets kept it. Christ kept it. The apostles kept it. The early church kept it till more than 300 years after Christ; and it will be kept by the remnant church of Rev. 14:12, and also by the redeemed in the new earth. Isa. 66:22, 23. It comes to us with the signature of Almighty God, while the Sunday has upon it the image and superscription of man. Let the people choose whom they will serve.

I understand that two young ladies took a stand

for the truth during the discussion, and others acknowledged they were convinced of the truth; and all the brethren at Winona say that the discussion strengthened them in the faith.

W. B. HILL.

"THE PRAYER OF FAITH SHALL SAVE THE SICK."

DEAR READERS OF THE REVIEW: For many years the above promise of God has been to me a very pleasant one to read, but, like many others, I accepted it only as a theory, and not as a truth whose practical fulfillment might be found in this age. With deep gratitude to the Lord, however, I am able to say to-day that God has fulfilled to me the promise of James 5:15. And that a due tribute of praise may be rendered to him for his goodness, I wish to tell what great things he has done for me.

For five years I have been an almost constant sufferer. In 1886 I visited the sanitarium at Battle Creek, Mich., hoping to be relieved from what unmistakably pointed forward to a life of misery; but after a stay of a number of months, the doctors informed me that I would never fully recover. How true the prediction! I not only did not fully recover, but I gradually failed until June 17, 1890, from which time until about three months later, I was almost entirely helpless. As I could not believe any of the time that it was God's will that I should be cut off from his work by sickness, I asked him to help me. In answer to my prayer he gave me a brief respite of two months, when my trouble again returned. I did everything in my power to relieve the difficulties, but to no avail. I was obliged to leave the work, practically speaking, and when January, 1891, came, the end of my life seemed but a little in the future.

Oh! it was a bitter thought that I must forever give up the work which I love so dearly. To the tired warrior rest looks sweet, but how unwilling he is to give up life until the last battle is fought, the last victory won. Just at this time my mind was called (by the Spirit of the Lord, I believe) to the promise of James, and I reasoned thus: Have I fully surrendered myself to God? If so, then is not this promise for me? Is it not to the glory of God, and consequently his will, that I should be healed in order to labor for him? If I ask for physical strength to spend it in his service, will he not grant it as readily as he did the forgiveness of sins and the new heart which gave me a desire to labor? Do I believe the promise? Is it true that there are no "ifs" in it when, after prayer and careful examination, I conclude that I should call the brethren and have them anoint me with oil "in the name of the Lord"? The only answer I could give to all these questions being "Yes," I was constrained to call for the elders of the church.

Accordingly, on the 15th of January, the "elders" anointed me and prayed for me; and, though afflicted with lung trouble, heart-disease, dropsy, paralysis, shattered nerves, dyspepsia in the extreme, and a high fever, God, true to his word, raised me up. Trusting alone in him who made the promise, I was enabled to say, "It is done." Arising from my bed, I attended the evening service at the church a half-mile distant, where my presence testified to all that God had wrought a miracle in my behalf.

Some may say that the change was brought about by the exercise of will-power on my part. But why should they not rather believe that Jesus Christ, who is "the same yesterday, and to-day, and forever," will say, even to us who live in the year 1891, "According to your faith be it unto you;" and "Thy faith hath made thee whole"? To God be all the praise, and not to man. The work was done, not because I exercised will-power, but for the reason that my faith (which the Lord helped me to have) said "Amen" to the promise. Surely "faith is the substance of things hoped for." Unlike my former experience, I now continue to grow stronger each day. I am able to canvass and attend to the delivering the same as before I was stricken down. Again I say, To God be all the praise! How good he is to all them who put their trust in him! With the psalmist I would say: "Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases."

Brethren and sisters, at this time when "the harvest truly is plenteous, but the laborers are few," why should we allow sickness to separate us from the work? Sickness comes either directly or indirectly from the enemy; can God, therefore, look upon it with favor?

There may be cases where sickness has been brought on by perverse, careless habits of living, and which God cannot consistently heal. But however *this* may be, one thing seems plain; viz., it is the privilege of each one to decide for himself (by earnestly seeking God and by self-examination) whether or not he should call the "elders"; and when he has done so, to remember that the promise contains no ifs. The result must be as the Scripture says: "The prayer of faith shall save the sick."

Your sister in Christ,
Wilmington, Del. LAURA V. PORTER.

CORRECTION.

BRO. O. S. FERREN, of Kansas, whose report of labor appears in the REVIEW of Feb. 3, writes us that the word "practical," in the sentence, "The practical work received its share of attention," should read, "periodical"; "The periodical work received its share of attention." We make the correction accordingly, but shall be allowed to say that the word "practical" is not so far from the truth, after all; for *periodical* work is one of the most *practical* kinds of work a person can engage in.

Special Notices.

THE SABBATH-SCHOOL WORK IN MAINE.

DEAR BRETHREN AND SISTERS: We desire to see all that are interested in this branch of the work in our State, make a united effort to bring all scattered brethren and sisters, also all the children under the care of Sabbath-keepers, into the work. I believe the time has come that we should make an earnest effort to do this, and we want to devise some plan by which it can be done. I should be glad to visit all the Sabbath-schools, and talk this matter over with the brethren; but as I cannot do so at present, I will suggest the following plan:—

Let the superintendents and other officers of all the schools, aided by those interested, visit all the scattered brethren, or correspond with those that you cannot visit, and see that all have the lesson sheets; also that the youth and children have the same lessons as those in our Sabbath-schools. The little ones should study the lessons in *Our Little Friend*.

This work is of great importance, and it is hoped that those who labor in this direction will labor in earnest to have all get the lessons every Sabbath, and lay by their weekly donations, which should be sent each quarter to the State Sabbath-school secretary, Miss Ida L. Grant, Hartland, Me.

No doubt there are scores of our brethren and sisters who would think it a privilege not only to study the lessons, but to give of their means to help defray the expenses of our missionary ship "Pitcairn," that is now carrying the message of truth to the islands of the sea. We hope our contributions will be much larger at the end of this Conference year than ever before. Elder Osborne will, no doubt, look after this work in Aroostook County, as he is laboring there this winter. We appreciate the letters received from Bro. H. C. Giles, president of our Sabbath-school association; they are encouraging.

Come, brethren and sisters in all parts of the State, wake up, and let us make one grand, united effort to advance this noble work, and with the blessing of God we shall see the work grow as never before.

GEO. W. HOWARD.

The Sabbath-School.

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

LESSON X.—JAMES 4:9-17.

(Sabbath, March 7.)

[NOTE.—The apostle continues his exhortation and admonition to those who had so far backslidden in their Christian experience as to be guilty of the irregularities mentioned in the first part of this chapter. Thorough repentance and humiliation of soul are demanded under such circumstances.]

1. What kind of mourning and affliction are referred to in James 4:9? (See note 1.)

2. What are the laughter and joy that are mentioned? Luke 6:24-26.

3. Into what kind of heaviness is this to be turned?

4. How long is it necessary that this mourning and heaviness continue? 2 Cor. 7:9-11.

5. How is the exhortation of James 4:10, first clause, to be carried out?

6. Why is it said to be "in the sight of the Lord?" (See note 2.)

7. What was the posture of a person in Oriental countries who humbled himself before another?

8. What is the promise? and what does it signify? Verse 10, last clause.

9. What admonition is given in verse 11, first clause? (See note 3.)

10. How does he who speaks evil of his brother treat the law? Verse 11, second clause.

11. What is the law here referred to?

12. What does this passage show in reference to the nature of the law?

13. What relation must one sustain to the law before he can properly be a judge?

14. How many divine lawgivers are there? Vs. 12.

15. Who is this one lawgiver?

16. Who is our advocate? 1 John 2:1.

17. What is the force of the last clause of James 4:12.

18. What kind of planning for this life is disapproved? Verse 13.

19. What do we know about the morrow? Vs. 14.

20. What is our life?

21. Upon whom is our life dependent? Acts 17:25.

22. What, therefore, ought we to say in reference to plans for the future? James 4:15.

23. When a man boasts of what he is going to do, and rejoices in it, what is such rejoicing? Verse 16.

24. If a man knows to do good, what is he to do? Verse 17.

25. If he does not do this, what is it to him? (See note 4.)

NOTES.

1. James 4:9: The hilarity of the world, the vain and frivolous mirth of sin, is always to be avoided; and those who have always been in it, or who have been seduced into it by backsliding from a Christian life, should turn at once to God with deep contrition of heart. God's mercy cannot be expected without true and genuine repentance. But this condition of sorrow for sin will lead to the peace and joy of believing. Jesus says, "Blessed are they that mourn: for they shall be comforted." Matt. 5:4. The Christian has the truest joy in the world. It is only the deceitful and disappointing exhilarations of sin that the Bible denounces and warns us against. And especially is such an admonition as this timely in the last days, the period to which, as we have seen, the epistle of James especially applies. See Joel 2:1, 15-17; 1 Pet. 4:7.

2. Verse 10: "In the sight of the Lord." When a person is convicted of sin in his own heart, he can turn no way but he sees the eyes of the Lord upon him. So when he yields in humility to him, it is emphatically "in his sight." But he does not reproach us, and hold us in the dust with his foot upon our necks, as worldly conquerors were wont to do to their prostrate enemies; but he reaches forth his pardoning hand, and lifts us up.

3. Verse 11: The sin of evil-speaking is set as a violation of that great moral law by which we are to be judged at last. James 2:12. That law in one of its great precepts says, "Thou shalt love thy neighbor as thyself." This precept we violate when we speak evil of a brother, and judge his motives. We thereby speak evil of the law, which forbids such a course of action, and judge the law by virtually condemning such a requirement on its part. Thus we set ourselves above the position of one whose sole duty it is to be a doer of the law, by setting ourselves up to judge whether its requirements are right or not, and then to follow our own judgments instead of what it demands.

4. Verse 17: Here James virtually says that after the instruction he had set before them, no one could plead ignorance of his duty; and then if, knowing it, he would not do it, he would, of course, have the greater condemnation. "He that knew not," says Christ, "and did commit things worthy of stripes, shall be beaten with few stripes;" but he "which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." Luke 12:47, 48.

—They who surrender the most of earthly things are the most richly endowed with spiritual things.

News of the Week.

FOR WEEK ENDING FEB. 21.

DOMESTIC.

—Damage by the late flood at Pittsburgh, it is thought, will reach \$1,000,000.

—Professor Alexander Winchell, of the University of Michigan, died Thursday morning.

—At the capitol in Montpelier, Vt., are the remains of the first printing-press brought to this country.

—Hot-house strawberries are now selling in New York at \$2.50 per cup, each cup containing ten berries!

—An immense quarry of lithograph stone has been discovered about 100 miles from San Antonio, Tex.

—Daniel Webster started the first college newspaper ever published in this country. It was issued at Dartmouth in 1800.

—The President has signed the act for the construction of a tunnel under New York Bay, between Middletown and New Utrecht.

—The house in which Bob Ford killed Jesse James at St. Joseph, Mo., was sold recently to Chicago parties for exhibition purposes.

—The total of zinc ore shipped from Galena, Ill., during the past year, was 25,677 tons, an increase of 2,217 tons over last year.

—Women in Ohio have begun a crusade against obscene theatrical posters. In Springfield, Ohio, Monday white paper was pasted over pictures of burlesquers.

—David Thornell, a shoe-maker of Scott County, Ind., who had been sick, apparently of consumption, for some time, coughed up a peg a few days ago, and is now recovering.

—Two freight trains collided on a bridge at Erie, Pa., Monday. An engine and sixteen cars were precipitated into the water, causing a loss of \$40,000. Three trainmen were hurt.

—Prof. Harriet Cooke, Professor of History in Cornell University, is the first woman ever honored with the chair and equal pay with the men professors. She has taught in Cornell twenty-three years.

—Washington dispatches of the 10th inst. aver that the United States Government is about to enlist into its army 2,000 young Indians—in separate companies—for use as scouts and light cavalry.

—The art palace at the Chicago World's Fair is to cover four and one half acres, to be two stories high, and to cost \$1,250,000. The first floor will be set apart for sculpture, the decorative arts, etc., and the second for pictures.

—A petition presented to the House of Representatives of the State of Michigan the 10th inst., calls for a change of the present tax law, so that mortgaged property shall be exempt from taxation to the value of the mortgage.

—Charlotte Scott, the colored woman who contributed the first five dollars paid toward a monument for Abraham Lincoln, in Washington, and whose name is, on that account, inscribed in bronze on the base of it, died early in the present month.

—A cave has been discovered in Harrison County, Ind. It has a perfect floor, with no outlet, and, though the walls are perfect, they bear the resemblance of having been sealed years ago. Skeletons of human beings and a large number of flint tools were unearthed.

—An immense rock, weighing at least 200 pounds, fell from Duquesne heights, opposite Pittsburgh, Monday morning, and crashed into the passenger coach of the Washington express on the Pan-Handle Road, instantly killing one passenger, and seriously injuring three others.

—Many houses in Johnstown and Cambria, Pa., were flooded Monday night, owing to heavy rains, and in some instances people were leaving their dwellings in boats. But one bridge remained unwrecked. Floods have also caused heavy damage in Eastern Ohio and West Virginia.

—A bill to be introduced in the Michigan Legislature, as an amendment to the Local Option law, proposes to reverse the present system. The plan is to consider that every county is a prohibition county until it is proved otherwise. The amendment proposed will compel the saloon men to petition for a special election to vote upon the question, if they desire permission to sell liquor in the county.

FOREIGN.

—Iquique, Peru, was captured by the revolutionists last Tuesday.

—Over three quarters of a million pounds sterling were bequeathed last year to charitable institutions in London.

—A meeting of Republicans took place in a theater of Madrid on Feb. 12. The building was crowded with people who applauded the orators, who enthusiastically advocated the establishment of a Spanish republic.

-Chilian revolutionists are driving President Bal-maceda's forces into the capital. The government troops have been forced from the coast towns.

-It is reported that leprosy is spreading rapidly among the whites and Indians in British Columbia. The disease was communicated by Chinese lepers, who are under no restraint whatever.

-A boiler in the works of the Quebec Worsted Company at Hare Point, Quebec, exploded on the morning of Feb. 12, killing twenty operatives and injuring twenty-nine others, several of whom are expected to die.

-The king of Samoa has issued the following proclamation, to be enforced by adequate penalties: "No spirituous, vinous, or fermented liquors, or intoxicating drinks whatever, shall be sold, given, or offered to be bought, or bartered by any native Samoan or Pacific Islander resident in Samoa.

-The scourge known as the "black death" has made its appearance in Tobolsk, the capital of West Siberia. The whole of Asiatic Russia, from Samarkand to the mouth of the Obi, is suffering from the pestilence. Thousands are dying at Obdorsk, near the mouth of the Obi, owing to the lack of physicians.

RELIGIOUS.

-There are now 200 female preachers in the United States.

-A detachment of fifty young men and women sailed from England for India recently, to re-enforce the members of the Salvation Army now laboring in that land.

-The committee on the revision of the Presbyterian confession of faith completed its work at Washington Monday, after an eleven days' session, and adjourned.

-In Germany, a Protestant Evangelical Association has been formed for the purpose of combating Roman Catholic aggression in that empire, and already numbers 70,000 members.

-The citizens' memorial sent to the czar on Jan. 24, regarding the treatment of the Jews in Russia, has been returned to Lord Salisbury through the Russian ambassador, without comment.

-In the towns of Warren and Pleasant Plain, Ind., the people hold the belief that the millennium is coming during the present Lent. Everything is neglected for prayer, and men are paying old debts. One woman has become insane.

-The "Brotherhood on the Sea" is the name of a new society of 200 Norwegian sea-captains, who have pledged themselves to have regular religious services on board their ships, and to conduct everything there and on shore in the fear of God.

Appointments.

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

THE council of presidents of Conferences and tract societies will meet in the Tabernacle Wednesday, Feb. 25, at 10 A. M. O. A. OLSEN, Pres. Gen'l Conf.

BUSINESS NOTICES.

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

FARM FOR SALE.

ONE hundred and sixty acres, situated in Caldwell County, Mo., ninety acres in cultivation, the remainder in timber pasture; small house; good orchard; living water; good land. Price, \$30.00 per acre. Terms reasonable. Want to sell so as to devote my time to Conference and tract society work. Address N. W. Allee, Kingston, Mo.

FOR SALE.—Thirty-two acres of land, fourteen cleared, one acre of strawberries; house, garden, well, and cistern; good stock range, stock barn, plenty of water; one mile from S. D. A. church. Price, \$240; owner wants to engage in the missionary work. For further information, address W. S. Lowry, Springville, Tenn.

WANTED.—A woman that is a Sabbath-keeper, to keep house in a small family. Address, C. L. Davis, Bedford, N. H.

A DANISH blacksmith, forty-five years of age, desires employment at his trade among Sabbath-keepers. Address J. T. Nelson, 1023 Third Ave., Brooklyn, N. Y.

LABOR BUREAU.

WANTED.—A woman to do general housework. Address W. W. Stoner, Mt. Pleasant, Texas.

WANTED.—A boy sixteen years old, to work on a farm. Address F. H. Carpenter, Otsego, Mich.

WANTED.—A man to work on a market garden farm; also a boy fourteen or fifteen years old. Must be Sabbath-keepers. Address E. G. Bolter, So. Amherst, Mass.

MRS. N. J. BARKER, 1563 Blake St., Denver, Colo., wishes to correspond with some invalid sister who would like to spend the summer in Colorado.

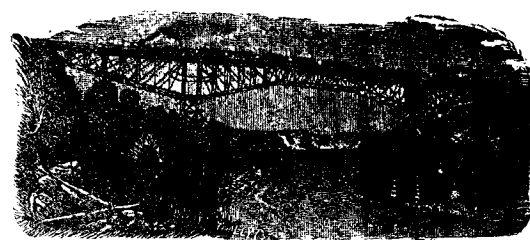
PARABLE OF THE TEN VIRGINS.

A NEW TRACT, BY URIAH SMITH,

Designed to give a better understanding of this parable, showing its past and present application, and defining the "shut door." 24 pp. Price, 3 cents.

Address REVIEW & HERALD Pub. Co., Battle Creek, Mich.; Chicago, Ill.; Toronto, Ont.; or Atlanta, Ga.

Traveler's Guide.



MICHIGAN CENTRAL NEW CANTILEVER BRIDGE, NIAGARA FALLS.

MICHIGAN CENTRAL

"The Niagara Falls Route."

Corrected Nov. 30, 1890.

Table with columns for EAST and WEST stations, including Chicago, Detroit, Buffalo, and Niagara Falls, with departure and arrival times.

*Daily. †Daily except Sunday. ‡Daily except Saturday. Accommodation train for Jackson and all intermediate points leaves Battle Creek at 6.15 P. M., arriving at Jackson at 7.55 P. M., daily except Sunday.

O. W. RUGGLES, General Pass. & Ticket Agent, Chicago.

GEO. J. SADLER, Ticket Agent, Battle Creek.

Chicago & Grand Trunk R.R. Time Table, in Effect Dec. 7, 1890. Includes logo and station names.

Table with columns for GOING WEST, STATIONS, and GOING EAST, listing times for various routes and stations.

Where no time is given, train does not stop. Trains run by Central Standard Time. Valparaiso Accommodation, Battle Creek Passenger, Port Huron Passenger, and Mail trains, daily except Sunday.

W. E. DAVIS, Gen. Pass. and Ticket Agt., Chicago.

A. S. PARKER, Ticket Agt., Battle Creek.

UNION PACIFIC "The Overland Route" advertisement for Colorado, Pacific Coast, and Puget Sound points, featuring Pullman Colonist Sleepers.

"The Prisoner, or a Mansion for a Cell."

A touching narration of prison experience, resulting from oppressive religious enactments. The words are adapted to that universally loved selection by Lady Carw, entitled "The Bridge." Illustrated title-page.

Price, 15 cents.

"What Has Papa Done? or the Prisoner's Daughter."

A companion poem to "The Prisoner," representing a child's plaintive remonstrance on hearing of the imprisonment of her father for the violation of oppressive religious laws, and a mother's response, adapted to the well-known Scotch melody, "We'd Better Bide A Wee," with an illustrated title-page.

Price, 10 cents.

"An Angel Passed By."

An original solo and quartet chorus, written and composed by F. E. BELDEN, and portraying in pathetic and forcible verse, the imaginary visit of an angel to the prison, the home, the church, and the State-house. Illustrated title-page.

Price, 10 cents.

The three songs ordered together, 30 cents, post-paid.

The above pieces, excepting the music to "The Prisoner," will be found in

Songs of Freedom,

A choice collection of songs of a general, patriotic character, embracing many old favorites of war times, together with able contributions from the most talented hymn and song writers of the day, prepared especially to assist in efforts against religious legislation. The nature and variety of the pieces are such as to cover the different phases of the subject. Among them are found the stirring words of patriotism set to vigorous music, in honor of our Constitution; songs of loyalty to God and duty, and also touching strains of the sorrows and woes of oppression, arranged as solos, duets, trios, quartets for both male and female voices, choruses, etc., with a special collection of songs appropriate for Memorial and Independence Days. About 100 octavo pages, printed from new type.

PRICES, Prepaid.—Flexible cloth, 50 cents; Boards, 40 cents; Paper, 30 cents. In lots of 20 or more, to one address, prepaid, 5 cents less per copy.

Address all orders to

THE NATIONAL RELIGIOUS LIBERTY ASSOCIATION, 43 Bond St., New York City; 219 5th St., S. E., Washington D. C.; 28 College Place, Chicago, Ill.; 251 W. Main St., Battle Creek, Mich.; 18 Post St., San Francisco, Cal.

The Review and Herald.

BATTLE CREEK, MICH., FEB. 24, 1891.

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The delegates to the coming Conference are already beginning to assemble. We have learned of the following arrivals: A. T. Robinson, E. E. Miles, from New England; C. H. Jones, J. H. Durland, G. H. Derrick, California; L. H. Crisler, Florida; G. T. Wilson, C. F. Curtis, Georgia; G. B. Starr, G. H. Baber, Illinois; R. B. Craig, Indiana; G. A. Irwin, E. J. Van Horn, Ohio; C. M. Everest, Minnesota; J. G. Wood, Arkansas; C. A. Hall, Kansas; R. M. Kilgore, R. A. Underwood, at large.

"THE MEDICAL MISSIONARY."

THE readers of the REVIEW have noticed a great deal said of late about the demand that now exists for persons to go forth in the service of the Master, as medical missionaries, and the vast amount of good that might be accomplished by such a class of workers. And now a new and important factor in this line of work appears in the form of a monthly journal, entitled, *The Medical Missionary*, issued "under the auspices of the International Health and Temperance Association," by the Good Health Publishing Co., of this city. It will be devoted to instruction in regard to the preparation for the work, fields of labor, reports from workers, and all practical and helpful topics connected with this field of usefulness. J. H. Kellogg, M. D., Editor; Mrs. E. H. Whitney, Assistant Editor; with the following able corps of Special Contributors: Mrs. E. G. White, Elders O. A. Olsen, W. H. Wakelam, D. A. Robinson, D. T. Jones, E. H. Gates, S. N. Haskell, W. C. White, G. C. Tenney, Ira J. Hankins, and L. C. Chadwick,—writers and laborers well known to all our people. It is not designed in any manner to supersede the *Home Missionary*, but to act as a companion journal, supplementing in its special line, many of the articles which appear in the latter. All interested in the *Home Missionary* should have the *Medical Missionary* also. Twenty-four pages, with cover. Price, twenty-five cents a year. Address Good Health Pub. Co., Battle Creek, Mich.

THE "PITCAIRN."

In connection with the good news from the "Pitcairn," given in our Missionary department this week, we present the following lines with reference to it, by A. E. Elvin, of Canada:—

Sail on, O gospel ship,
A speck on ocean's blue;
Our wishes, hopes, and prayers
Shall e'er abide with you.

Sail where the feathery palm
Swings fronds in tropic air;
Though far, thou wilt not be
Beyond God's love and care.

Go, little band and true,
To islands of the main;
Tell them of God, and Christ
Who soon will come again.

Be winds and waves at peace,
And angels guard thee round,
Till isles afar have heard
The gospel's gracious sound.

FORGIVING SINS BY TELEPHONE.

THE absurdity to which the inventions of men inevitably lead, is impressively set forth in the following humorous suggestion by the *Interior*. The *Herald and Presbyterian* first published the following paragraph:—

"Our Roman Catholic exchanges are discussing the question, 'Can a priest convey absolution by telephone?' More momentous, however, is the question, 'Can he convey it at all?' We do not believe that he can. 'Who can forgive sin but God only?'"

Copying this note, the *Christian Union*, Dr. Lyman Abbott's paper, appended the following:—

"The *Herald and Presbyterian* has not yet learned the lesson Christ attempted to teach those who first denied that a man can forgive sin. Christ said the Son of man can forgive sins; and afterward he sent his disciples out with the assurance 'that whosoever sins ye remit they are remitted.' And still Christian ministers quote, as though it were conclusive, the words of the carping Jew denying that man can forgive sins."

And now the *Interior*, copying both the foregoing items, reveals the ridiculousness of human forgiveness of sin, in the following words:—

"If Dr. Lyman Abbott can forgive sins, he will have a large contract on his hands if he undertakes to do the business for the diocese of New York. Though, as he seems to think that doing it by telephone will work all right, probably he intends to ring up, and say, 'Hello, Central! Put me in connection with everybody. Hello, everybody! I am Lyman Abbott (keep out there, Cincinnati) I am Lyman Abbott of the *Ch* (keep out there, I tell you, I've got the wire) *Christian Union* (No, Central, I'm not through— . . . Why can't you let me alone?), and I forgive everybody their sins. Good-by.'"

PARLEYING WITH SPIRITUALISM.

THE *Detroit Journal* of Feb. 12, 1891, published the following dispatch from Boston, Mass. The ministers named, who propose to go into an investigation of the truthfulness of Spiritualism, ought, as teachers of the word of God, to know from the start that it is founded on a deception, and is wholly false. The fact that they are so much in the dark as not to know this, but propose to enter into an investigation of it, holding it to be an open question whether or not it is not a great truth by which the world could be further benefited, is a significant one, and shows the dangerous ground on which the churches are standing in relation to this last great deception. Should the verdict of the "Psychic Investigating Association," composed of such men as are named above, be favorable, it can be readily seen what evil would result. The dispatch reads:—

"BOSTON, FEB. 12.—A movement has been started in Boston by men of high standing, for the investigation and study of psychic phenomena. A prospectus has been issued, signed, among others, by Rev. M. J. Savage, of the Church of the Unity; Rev. F. A. Horton, of the Second Congregational church; Rev. Heber Newton, of All Souls Episcopal church, New York; Rev. E. E. Hale, of Boston;

Mary A. Livermore, of Melrose; F. O. Flower, Editor of the *Arena*, and Rev. T. F. Allen, of Fourth Unitarian society. The prospectus states:

"We only propose to concentrate our efforts the narrower field of Spiritualism, pure and simple. That modern Spiritualism has votaries in all parts of our country, and that it has the power to influence the thought and action of those who believe its teachings, are indisputable facts. Is the movement founded on fact or delusion? Does the world know and if it does not know, is it not time for a truth-loving persons approaching the subject in a serious frame of mind, to investigate it, guided by a purely scientific method? Is it not in the best interest of humanity that this matter should be settled, if possible, once for all? If it be delusion, the contagion has spread quite far enough, and done damage enough already. If there be truth, the world would be benefited by the knowledge. With this feeling the signers have decided to issue this appeal, asking you to join them in carrying on the work of the Psychic Investigating Association."

A NEW TRACT.

WE welcome to our table a tract on religious liberty, from Canada, entitled, "Religious Legislation: Shall God or Civil Rulers Govern the Conscience? A Live Issue in the Dominion of Canada. The Religious Liberty Proclamation of our Royal Sovereign, Queen Victoria, and Testimonials from National and State Constitutions on the Rights of Conscience. By John T. Cooke." For sale at our branch office, 62 Spadina Ave., Toronto, Ont., Canada Tract Society, South Stukely, P. Q.; F. I. Grafton & Sons, 252 St. James St., Montreal; and I. H. Cowie, Moncton, N. B. Bro. R. S. Owen writes that sermons are being preached all over the Dominion, pleading for a Sunday law, and that nearly 10,000 petition blanks have been sent out by the Lord's Day Alliance, asking for signature that Parliament enact such a law. He desires to see the tract widely circulated throughout the Dominion. It is an exceedingly well written and forcible argument; and we would be glad to see it circulated not only to Canada, but all over the United States as well. Twelve pages. Price, 2 cents.

THE GENERAL CONFERENCE BULLETIN.

WE wish to call attention again to the General Conference *Bulletin*. This paper will be issued daily during the session of the coming General Conference. It will contain much valuable information, including all important addresses and reports, synopses of discussions, etc.; and will give those who do not have the privilege of attending the Conference, a good idea of the scope and character of the work done. All should have it. Price, twenty-five cents. Those who have not subscribed, should send in their names at once, to John Nelson, Battle Creek, Mich. O. A. OLSEN, Pres. Gen'l Conf.

"SONGS OF FREEDOM."

By request, the above-named book (formerly advertised to contain about 64 pages, hymn-book size, selling at 25 cents, single copy, and 20 cents in lots of twenty or more) is being enlarged to about 100 pages (5½ x 8½), set in new, large-face type, such as is used for sheet music, and will be sold at the following low prices, prepaid:—

Flexible cloth, 50 cents; boards, 40 cents; paper covers, 30 cents.

In lots of twenty or more to one address, prepaid, five cents less per copy than above prices.

Orders will be filled in March. See further description of book, and advertisement of sheet music this week, p. 127. Address all orders to the National Religious Liberty Association, Battle Creek, Mich. W. A. COLCORD, Rec. Sec. N. R. L. A.

A FUND FOR THE EMPLOYMENT OF COLPORTEURS IN THE SOUTHERN FIELD.

FOR the prosecution of this work, we ask for \$2,000, in donations of ten dollars and upward. Those who feel an interest in reaching the people of the South with the truth, are earnestly requested to contribute promptly and liberally to this fund for the support of colporteurs in the Southern field.

(Previously reported, \$1,560.)

A Friend	\$10 00
Elizabeth Carpenter	10 00

All contributions should be sent to W. H. Edwards, REVIEW AND HERALD, Battle Creek, Mich.